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JOURNAL OF PRACTICAL CHURCH METHODS





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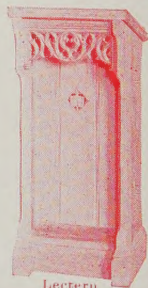
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The EXPOSITOR AND HOMILETIC REVIEW

A Journal of Practical Church Methods

PURELY BUSINESS

A Glimpse Into Our Mailbag

PERSONALLY, I never have put much store in the so-called testimonial letters. They are so easy to get. Their motive is so varied. What I judge you to rest on a foundation a bit more sturdy than what others say you are.

Still, in a family like *The Expositor* family, I think we can drop formality once in a while in the interest of finding that satisfaction which comes in the knowledge that others often have views quite similar to our own.

And so I open the mail bag and share with you a letter from one we have never met, which cost little and is freighted with a cargo of gentle sunshine and cheer.

Northwestern Lutheran Theological Seminary

1018 NINETEENTH AVENUE N. E.
MINNEAPOLIS, MINN.

PAUL H. ROTH
President

October 2, 1940

Dear Mr. Ramsey:

When the mail is brought in at our house it is always placed on the buffet in the dining room. This morning I brought in *The Expositor* and, being busy, stood by the buffet reading it. Finally I got tired of standing and sat down.

And so it always is when *The Expositor* arrives. My intentions are only to look at the "Contents." I end up by reading it from cover to cover. In this issue I particularly enjoyed "The Pastor in His Parish" and "Idiots Never Combine." The first I want you, Paul to read, he, this fall, entered the Seminary.

Of all the periodicals that arrive (and there are some thirty) I think I most enjoy *The Expositor*. In fact, there are some issues missing at the school, I've hid them away for my own future reference.

So—May *The Expositor* continue in its present path! (That sounds rather dubious, after my admission of stealing).

Paul joins me in sending you both greetings. It was his idea that I write and tell you what I told you this noon about your magazine.) I still regret that I slipped up on that visit ten years ago when we were in Greenville, for I had looked forward to meeting you and Wanda.

Sincerely,

MRS. PAUL H. ROTH

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A CORPORATE CONFESSION

REV. W. J. REES

THE liturgical churches have a very definite theory of the Sacrament of the Lord's Supper. There is no mistaking it. It is, as it were, the very heart of their worship, it's creative climax, that which gives life and meaning to all the rest. The point is it *does* mean something, and whether that meaning is agreeable or objectionable to us, is irrelevant here. In contrast with this attitude, it is a legitimate assertion to say that such definiteness is not a characteristic of the "Free Protestant Churches," with reference to this particular Sacrament.

Definitude in the liberal tradition of the Free Churches—and I use the word liberal advisedly—has been magnificently conspicuous by its absence. There are signs however of real awakening. But up until quite recently the only characteristic of similitude in the liberal Christian churches was their mutual agreement to disagree. We have made an idol of indecision and reveled in chants of negation. We were quite vociferous about what we didn't believe and played the better part of cultured Philistines in the household of faith. The positive, creative affirmations of our historic faith were displaced by gaseous volumes of negation. "I don't believe this or that," or "I am keeping my mind open on that point." Ardent disciples of Mr. Facing Both Ways in Bunyan's Pilgrim's Progress. Such a state of indecision became so common that many sought Messianic sustenance in the scientific theory of relativity, and thanked God for Einstein. We created a vacuum of indecision in our faith and it wrought havoc with it. A religion in such a sick state needs thorough diagnosis, not the tentative support of scientific crutches, or the rejuvenation pill of the scientific principle of indeterminacy.

All this sounds like a brief for recourse to an asphyxiating literalism. Let me assure you it is not. To fail to use one's God-given intel-

ligence is not a sign of grace, nor is the suspension of one's critical faculties a step toward sainthood. What I have said, has been said to impress upon your minds a very elemental, and fundamental fact. Our participation in the Sacrament of the Lord's Supper should mean something very definite and real to us. That something should be the possession of a state of being, an inner disposition. It should produce within each of us a true spirit of contrition. "Lord I am a man of unclean lips and I live among a people of unclean lips." For we have all sinned and fallen short of the glory of God in our own lives. And we are in constant need of God's mercy and forgiveness. It was not the self righteous Pharisee who thanked God that he was not as other men, but the publican who smote upon his breast, saying God be merciful to me a sinner, who went down to his house justified.

Gathered before the table of our Lord, in the quiet sanctuary hour, God demands of us a true spirit of contrition. "For we have done the things we ought not to have done and have left undone the things we ought to have done." To this end I have endeavored, yes feebly I know, to create a verbal atmosphere, which may stimulate within the deep pulsations of the soul of each of us, a true and wholesome spirit of contrition. Together then let us ponder seriously these words in our hearts.

We have sanctioned the ways of the world and in so doing have blasphemed against the ways of God.

We have met prejudice with prejudice, and thereby abrogated the law of love which Jesus fulfilled even unto death—the death of the cross.

We have failed to become moved with a righteous indignation at the sight of injustice, and have therefore sown the seeds of self

destruction. For destruction comes, not from without but from within.

We have tolerated the steady deterioration of the fortifications of the soul's citadel. And its sacred precincts have become profaned, its atmosphere polluted by the burning of secular incense.

We have harkened unto the poignant cries for the bread of life issuing from the lips of a broken humanity. And we have been content with the distribution of the stones of immediate satisfactions and sensual appeasements.

We have listened to the raucous cry of the maddening crowd "set free unto us Barabbas," and silently and cowardly we have been mute spectators of another crucifixion.

We have professed unto high heaven our belief in God, Father of us all, Maker of Heaven and Earth. But we have persisted in forging idols of our own selfish yearnings, upon whose altars we have prostituted our very wills.

We have placed our gifts upon the altar of the Holy God. But they have been vain oblations; for we have heeded not the words of our Lord and Master, "When ye place thy gift upon the altar, and there rememberest thou, that thy brother hath ought against thee. First go, and become reconciled with thy brother."

We sing praises unto a God of love. But oftentimes He is not a sustaining reality, because we fail consistently to love our brother man.

We profess a faith that moves mountains. But all too often we find it impotent; because we refuse to entertain the audacity the daring that faith requires of us.

We pray and our prayers become meaningless cant. For we fail so often to substantiate them in the realm of volition as we jostle with daily regularity, with the crowds in life's market place.

We cry for light that we may cease stumbling. Yet we persist in the folly of our worldly ways.

We claim a common humanity in Christ, as we sing in exultation,

"In Christ, there is no East or West
In Him no South or North,
But one great fellowship of love
Throughout the whole wide earth."

Yet our orgiastic festivities, especially in times of serious crisis, around the altar of a narrow, combative nationalism, expose the superficiality of our profession.

We wax eloquent about the ethic of Jesus. But condemn it as a piece of stupid antiquarianism, by our refusal to seek its incarnation its realization in the sociological mechanism of contemporary life.

We claim for religion the whole of life. But often we find ourselves in a mood of savage rebellion when it encroaches upon those spheres of life, where were it to be heard and realized, it would necessitate sacrifice of personal power and privilege.

We proclaim the Gospel, good news of the Kingdom of God. But it becomes a 'sounding brass, and a clanging cymbal,' because our unruly wills refuse to submit themselves to the exactions of its moral and ethical demands.

In pious adulation we say that the Wisdom of God is greater than the wisdom of men. But alas, it is in the wisdom of men that we put our trust.

We cry "Peace, peace," but there is no peace. For we refuse to pursue fearlessly those courses of conduct, personal, national and international, out of which true, enduring and lasting peace may emerge.

We search for the pearl of "great price," growth in the stature of Christ but we find it not. For we are so enamored of the "treasures which moth doth corrupt and thieves break through and steal."

We long for liberty, but find only the snare of bondage; because we refuse to acknowledge the fact, and sacrificially live upon it. That true and enduring liberty, is found only in uncontaminated and uncontested submission to the will of God in Christ.

We crave for a life that is creatively satisfying, but in seeking life we lose it. For only those who lose their life in God really find the life that is life abundant.

We seek the sustaining presence of God and the reassuring touch of that peace and love 'which passeth understanding,' which the world cannot give neither can it take away. "But we are too busy and undisciplined to be still as we ought, that we may find Him and hear 'the still small voice.'"

We claim that this is a moral universe. "God is not mocked. As ye sow so shall ye reap." Yet we wail raucous cries of cynicism and disillusionment, when the consequence of a life based upon a negation of our cosmic claim, make themselves felt with ruthless impartiality, injuring innocent as well as guilty.

We crave beauty, yet we tolerate ugliness and the music of life becomes a mocking discord.

"Whatsoever things are true, whatsoever things are beautiful, whatsoever things are of good report, think on these things." That is the Apostle's counsel. Yet we allow the batteries of an ugly and selfishly conceived propaganda to find their mark. And the light of the soul is reduced to a fitful flicker.

Eternal God, we have wandered off into the far country and there have wasted our

substance in "common place" living. As we break the bread and drink the wine, symbols of our Lord's redemptive sacrifice, give us, as to the prodigal of long ago, strength and courage, to return, in a spirit of true penitence, to the home of our Father. Then shall there be joy and feasting forevermore. For once we were lost but now we are found again.

THE PASTOR IN HIS PARISH

J. J. SESSLER, Ph.D.

PART II

(See October Issue, Page 491)

IF a pastor possesses the virtues of love, humility, and common sense, he must then consecrate them to his task. What is his special task as a pastor? He is a specialist in human relations. And these human relations resolve themselves mostly into personal relations. All people want to be treated with respect and dignity. It is a fundamental instinct in all men *to like to be remembered* and noticed. The wise pastor will take notice of this characteristic in men, and use it to good advantage. This does not make the pastor a merchant of flattery to exploit the vanity of his parishioners. These tokens of appreciation are always given and received wherever true friendship exists. And so the circle of the pastor's friends is as wide as the parish itself, and his association with them is voluntary and intimate, and entirely dependent on mutual trust and affection.

As a specialist in human relations, the pastor is consulted about the most sacred and intimate experiences of life. When tragedies and heartbreaks overtake the family or if there is occasion for merriment the pastor is invited as a friend. In his presence they make their vows to our Lord and the Church, he joins their hands in matrimony, he baptizes their babies, he dispenses the sacred symbols of divine forgiveness at Holy Communion, he takes them in prayer before the throne of God, and he weeps with them beside the grave.

On Sundays the pastor meets his congregation en masse, but during the week he must try to minister to individual needs. It was Jesus' method to discover the individual and open to him the doors of the Kingdom of God. A physician does not treat his patients en masse. He diagnoses each case individ-

ually according to the symptoms and then prescribes the cure. The work of winning people for Jesus Christ must be individual rather than in mass formation. If the pastor forgets that he is still an individual practitioner, he is losing the best opportunity to help the people who need his attention most. Some of the deep-seated conflicts, intellectual doubts, and emotional strains, can not be solved by the Sunday sermon. As a specialist in human relations, the pastor's one aim is to bring men to God, and to keep their minds sensitive to the spirit of Christ. He believes that this is the ultimate cure for all the diseases of the human spirit. To this great task, for which not even the best pastor is sufficient, he must bring the virtues of love, humility, and common sense, and consecrate them to the glory of our Lord.

The conscientious pastor who has on his heart the burdens of his people and intercedes for them at the throne of God, can not leave his parish for his study without hearing his people calling him. The economic, social, and spiritual difficulties of recent years have made the hearts of the people bleed. The people are ready to cling to any straw of hope. At a time when every man-devised scheme for social and economic betterment has failed, the church must not lose its opportunity to hold out the hope in Jesus Christ. We are compassed about with a plague of spiritual diseases. "They that are whole have no need of a physician, but they that are sick." "*The Son of Man* is come to seek and to save that which was lost." Jesus pointed out that the true shepherd will seek the one sheep that is lost and far from the fold. Every parish has those who have wandered far from the fold of the Church and are lost, not to speak

of those who are lost in the Church. The pastor can on Sundays in a general way influence the lost and the sick in the Church, but there is no substitute for pastoral calling to reach those who are lost outside the church. We hear from the lips of Ezekiel, God's charge of neglect against the pastors of ancient times: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." Let us think again about those striking words, "diseased," "sick," "broken," "driven," "lost." These words describe the condition of many in our parishes. I repeat again, that when a pastor leaves his parish for his study, he hears his people calling him.

Some of the busiest pastors in our largest congregations are making over a thousand pastoral calls per year. This is a heavy drain of time and energy in their already crowded lives. But these men know that the telephone, periodic letters, and the church visitor, can not be substituted for a friendly call in the home by the pastor. The pastor who is too busy to get into the homes of his people, should first of all re-organize his work, and revise his time schedule.

Pastoral calling is of prime importance because the pastor can not do his best work unless he knows the people whom he is to help. If he is to help the people in the solution of their problems, he must know their problems. He can not know their problems unless he knows the people. At the door of the church the pastor can acquire a "nodding acquaintance" with his people, but in that way he will never get to know them. A minister in one of the important city churches, who had declared himself against pastoral calling, one Sunday morning welcomed a mother and her grown son into church membership. He thought they were man and wife, and read their names as Mr. and Mrs. Smith, to the embarrassment of the mother and the son. Such a mistake is easily forgiven by the people if they know their pastor is faithful in his pastoral duties, but it is almost an unpardonable sin for that pastor who has boldly declared himself against pastoral visitation.

That pastor is a long way toward a successful ministry who lives all he can with his people rather than to live all he can in his study. It is important to study books, but it is more important to study hearts. To study

the hearts of men is profound and the most scholarly of all studies. Men are like books. To admire them, we must read them. The binding does not always tell the content. The books in the study can not tell you of the needs of the people. This knowledge is acquired by a face to face contact. Much of the material for our sermons should be inspired by a direct contact with the people. Our sermons will be warm and sincere, and carry more conviction if they have grown out of actual experience. Dr. Frederick F. Shannon said: "Acquainted with books, the sermon for today must also be profoundly acquainted with human life."

The pastor must know his people, but it is equally important that the people know the pastor. The people often fall a prey to the delusion that the pastor is a man of peculiar characteristics and propensities. Because of his theological training and ordination, they often think of him as different. These invisible but nevertheless real barriers must be annihilated. The ability of the pastor to identify himself with the joys and the struggles of his people will break down these barriers. This can be done only as the pastor meets his people heart to heart in the homes. Dr. Charles E. Jefferson has well said: "Your people may admire you as a preacher; they will love you only as they know you as a pastor." Let us recall the words of Jesus: "A stranger will they not follow for they know not the voice of strangers."

Pastoral calling is important because there are many whom the pastor will never meet in any other way. The parish is larger than the membership of the church. It is as large as the pastor wants his influence to go. Some pastors have placed the important work of pastoral calling on a very low plane. They say: "We refuse to persuade people to come to church by tickling their vanity with pastoral calling." If that is what pastoral calling amounts to it should be beneath our dignity. The whole trouble is, many pastors do not have a true estimate of themselves and their work. If they would regard themselves as healers of sick souls and seekers after the lost, pastoral calling would be resumed with a new vision. Very often one hears from unchurched people: "I have lived here for many years and you are the first pastor to call on us." Here opens to every pastor a great unworked field.

The pastor should go into the homes of his people because he can by virtue of his calling, come closer to the needs of men than any other person. All along the dusty highway

Continued on page 53

SPIRITUAL ISSUES OF THE WAR

C. G. LONG, Arch-Bishop of Canterbury

TWENTY-TWO years ago, when I was Archbishop of York, I was invited to visit your great country of America and to speak on the moral issues of the war which was then being waged. I shall never forget the huge gatherings of people whom I had the honor of addressing in many of your cities, in your Chambers of Commerce, in your colleges. It was the last and most critical of the four years of that war. The enemy was launching in France, his last and most terrific onslaught. We over here were feeling the strain of three and one-half years of ceaseless struggle. You cannot imagine what a relief and refreshment it was just then to be lifted up by the new tide of enthusiasm which was flowing through your country and was carrying your armies across the ocean to our aid.

Alas, once again the same struggle has been renewed. Once again the same might is arrayed against right and is threatening the liberties of the world. Its force is even greater, and so far its success has been unbroken.

Eight once independent nations in Europe have been brought under its yoke and now the British Nation and Empire are left alone to resist its power. We make no complaint; rather we are proud of the honor. Over our own land, as you well know, hangs the threat of invasion; perhaps it has already begun through the air, if so, it has already failed. The astonishing skill and bravery of our air forces have thrust back every assault. If the aim of the enemy is to spread fear among our people, that too has signally failed.

I can most fully assure you from what I see and hear every day that each attack from the air is only stiffening in us all the state of unity, courage and determination. It may be that a more sustained and concentrated attack is coming; we cannot tell. If it comes, we shall be ready. I know that we shall have your sympathy, but will there not be much more than your sympathy? Will there not be your personal concern? For, after all, is it not in the soul of this old land that you can see the roots of that great tree of liberty which has spread its branches and borne its fruits in your own country?

I cannot refrain from quoting the words of one of your leading newspaper writers a

month ago! "We know only that one of the great and lovely oases of civilization in the wilderness of man's time on earth is profoundly threatened and that the whole world forever more will be poorer if it falls."

Yet, my friends, it is not only for our own safety that we are standing. We quite honestly believe that we are holding the fort for other nations as well and for the world. We believe that there are moral and spiritual issues involved in this war on which the future of the whole world may depend.

First, we believe that we are defending the world against a really evil thing. We cannot forget the background out of which this tyranny is advancing, the relentless racial persecutions, the oppression of the Gestapo, the unspeakable cruelties of the concentration camps. Is it an exaggeration to say that never before in history has there been such a spectacle of evil force let loose upon the world? I say never before, for though there have been ruthless barbarian invasions in the past, they never, like this one, defied a common conscience or were equipped with all the resources of science.

Truly these things cry unto God for judgment. It would be disloyalty to a righteous God to hesitate to brand this force as essentially evil. It must surely be not only resisted but destroyed before the world can breathe again in peace.

Secondly, we believe, I think you believe, that we are defending Christian civilization. The basis of that civilization is the worth of each single individual in the sight of God, the Father of all.

The doctrine of man, which is the basis of the Nazi system, is that the individual has no rights against the omnipotent state. He may only think what the state allows him to think, read what the state allows him to read, know what the state allows him to know. He must alter his life as the state determines and worship God as the state permits. It is passing strange that a great and gifted people should submit to such a tyranny. That is their own affair. But it is only a further step in the course of the monstrous enmities of this state that it should deem itself entitled to trample upon the liberty and the independence of

other nations if they stand in the way of its ambitions. This is the menace which now confronts the world. You and I, our two nations, believe that democracy when it is true to itself stands for these rights of men as children of God, these rights to think, speak, worship God as conscience bids. We believe also that these rights are best secured when each citizen has a responsible share in government, but democracy cannot breathe in the stifling air of the Nazi system. It cannot survive where this system spreads its sway. Thus the peoples of the British Empire and of the United States must needs hold now one and the same high resolve that in those memorable words of your Abraham Lincoln, "government of the people, by the people, for the people shall not perish from the earth."

But we who are in the center of this great struggle are not contending merely for a particular form of government, we are contending for certain principles which are vital to any tolerable form of government. They are the fundamental principles of mercy, truth, justice between man and man, class and class, nation and nation, race and race. We believe that these are the Christian values, reflections in this world of the eternal Kingdom of God, and these are the principles which the rulers of Germany scorn.

Contending for Christian civilization it is a high, perhaps a daring claim, God forbid that we should make it in any spirit of self-righteousness. Truly we have need to confess the manifold neglects in our own national life of these very Christian values, of the claims of God and of His Kingdom, to confess our acquiescence in the cramped and frustrated lives of multitudes of our own people. It may well be that this present distress of war is a divine judgment upon that neglect by ourselves and by other nations.

If so, then the fire of judgment must show more clearly than ever the duty lying upon us now and still more when peace is restored of making the order of our common life more really Christian — Christian in fact as well as

in phrase. We have yet to learn what a costly demand that will mean. I must add my conviction that the demand cannot be met except through a new and compelling faith in Christ Himself as the Lord of all life.

Yes, we must admit the failure to make our civilization truly Christian and the call to amend our ways, but it is one thing to fall short of an ideal, another and very different thing to repudiate it. The repudiation of Christian standards by the ruler of Germany is open and unashamed. Since he seems to be possessed by an insatiable lust of domination in the world, does not the supreme spiritual issue of the war stand clear, whether the spirit which is embodied in Hitler or the spirit which springs from the life and death and teaching of Christ is to prevail in the world?

Well, then, lastly, I ask, is this a struggle in which any Christian man, indeed any lover of liberty, can be neutral? Surely he cannot be neutral in heart and mind. It is for him to judge how far he can be neutral in action. I do not presume to ask for your material help, still less to exhort you to give it. That is a matter entirely in the hands of your President and people. We are thankful for the help you have already given. I will only let myself say this: Whatever forms your material help may take, you will know that they will have their place in the defense not only of this country and of the freedom of Europe but of principles which we over here believe to be most dear to you in your own American life.

I am only asking you to give us in our grim struggle all the strength of your moral and spiritual support. It will fortify our own soul if we can always know and feel that the soul of your great people is with us. May be recorded that at this tremendous crisis in the history of the world, the peoples of the United States and of the British Commonwealth were found to be in heart and soul standing side by side.

Thanksgiving Thoughts

I wonder how the Master feels
While hearing, each Thanksgiving Day,
Our prayer of thanks for peace and wealth
Kind Providence has sent our way.

And as we plead for those whom fate
Has placed where war and famine stalk,
Does He behold a broken heart?
The absence of pretentious talk?

I wonder what the Master thinks
Of our unwillingness to share
The struggles of subjected souls
We wept for in our fervent prayer.

Perhaps if we could quietly
Slip by His side where we could hear,
We'd find our prayer remained on earth
And did not reach the Master's ear.

—George W. Wiseman in *Zion's Herald*.

Should A Minister's Wife Have

SPECIAL FRIENDS

Within Her Husband's Parish?

BERNICE H. ROBBINS

NO question arouses more lively discussion among ministers' wives than that which concerns their friendships. "I have found this one of the greatest problems of being a minister's wife," declared one thoughtful woman. Between the two extremes from "Surely, like another woman," to a decided "No," we have heard a wide variety of answers to the question as we have stated it. These indicate that no arbitrary answer can be offered, and that differences in personalities account for some of these variations.

It is interesting to note that during such discussions three closely related questions figure prominently. One is, "Should a minister's wife allow the people of the parish to call her by her 'given' name; another, 'Should a minister's wife give presents, such as wedding and graduation gifts, to people in the parish, 'Is it wise for a minister's wife to entertain members of her husband's parish?"

In a day when service clubs insist that the members call each other by their first names, and women's social groups follow the same custom, the minister's wife often finds that in being addressed as *Mrs.* she is somewhat "set apart" from the other women of the parish. No matter how much she may dislike this separatism, however, it seems on the whole to be the only wise way of handling a difficult problem.

In every parish some reserves have to be maintained in order to safeguard the privacy of the minister's family and to prevent unthinking people from monopolizing the minister's wife's time. Many wives agree that one of the most effective means for accomplishing this is to retain the custom of being addressed as *Mrs.* Younger minister's wives are not so inclined toward this idea, but experience over a period of years and in a variety of situations may modify their opinions on this as on many other questions.

It is well to remind ourselves that genuine friendship does not spring from outer forms, but from inner attitudes. The people of a parish readily sense the attitude of a minister's wife toward them, and we have yet to see that the free use of a woman's given name

has added anything to the people's appreciation of her sincere friendliness.

Then again, these self-imposed barriers are often a safeguard for the minister's wife who is inclined to talk too much. The easy freedom which exists between women addressing each other by their first names encourages ready confidences, and before a minister's wife knows it she has furnished topics of conversation for the whole parish. It is also true that this informal relationship makes it easy to discuss parishioners and parish affairs. This is not only detrimental to her husband's work, but discredits her in the eyes of others. Better to be too reserved than too easily accessible.

A young woman from a small western community where considerable informality prevails takes exception to this general opinion. When she came as a bride to her first parish in the East people began calling her by her given name in order to insure her against homesickness. But in the next parish the people were not of such informal habits and she could not get used to what she termed their "stand-offishness." We feel that had she begun by accepting what is recognized, generally, as good form among ministers' wives, she would not have had this uncomfortable experience of adjustment.

The question of gift-giving involves more than a woman's personal inclinations. She must consider whether she is setting a precedent, not only for herself, but for the ministers' wives who follow her. It is hardly fair, if, in gratifying her own wish to give, she should put at a disadvantage those who cannot afford to do so. Some women send gifts when formally invited to weddings within the parish, but this discriminates against those whose families cannot afford formal weddings, or those who, for other reasons, do not have them.

Graduation gifts come under the same category, and most ministers' wives agree that wedding booklets, and graduation cards cover the situation adequately. These may vary in quality according to the probable appreciation of the recipients. If there are occasions

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The Editor's Columns

Let Your Light So Shine

I HAD a shock this morning. I've referred, in these columns several times, to the huge Maples that line our street and reach their arms out toward my study windows with an appeal that is hard to deny, especially at this time of year.

I have been watching the autumn golds and reds and oranges and yellows drip down slowly over the green, from day to day, as the fall advances. The tree standing at the corner of the drive is a veritable blaze of color, from the richest of red to an unfinished green. The tree next to it is still largely a solid green with only occasional splotches of a decided red touching up a few of the branch ends. It doesn't seem possible that among trees of the same variety there should or could be the vast difference in the tinting of the individual tree. Yet there they are, glorious beyond words and not a few visitors here at *The Expositor* Home have climbed the stairs to the second floor, just to drink in, from the vantage point of my study windows, the picture of the Maples in fall attire.

This morning when I quit my bed and stepped from the room into the white enameled and commodious upstairs hall the woodwork reflected what could be, for color, only a fire. On some days the thought of a fire would not greatly disturb me. But this morning, I woke with the sun shining gloriously into my bedroom. The chill and damp of yesterday's cold rain have vanished. Today is the very essence of Indian Summer, the prime of the year and I wish not to be side-tracked from the sheer joy of it by fires or anything else.

So it was that as I opened the bedroom door and was faced by what appeared as the reflection of a blaze, I expected to smell pungent smoke and hear the crackling flames. But I did not. I turned to the study and there the solid wall of ivory-coated glass

doored bookshelves and the light tinted walls also were alive, the color of flame, but without a fire, for the same sun, whose early rising had roused me in the adjacent room, in its long-slanting caress from the horizon, lit up the Maples outside my window with what approached a crimson iridescence which reflected back through my windows. The entire room was a glow of fall color.

So what threatened as a shock, softened into a new and thrilling experience and as I sit here at my desk, literally bathed in color, it is hard to keep my mind from following through, for the glorious light and life giving glow of the one in the Way, once he is warmly touched by the rays of the Son is no less glorious and striking in this dank and chill day of man's perfidy.

Janet

Three Kinds of People

IT was the latter part of July. The day was very hot and we had gone to the country. Late in the afternoon a storm appeared. We thought little about it, although we did notice a black storm cloud pass over the city. Toward evening we drove home. Within a few blocks of our house we began to notice trees blown down and others twisted off. When we came to our house we were surprised to see some of our faithful church people on the porch and the door open. Then we learned that a cyclone had passed that way and removed the top of our house to the ceiling of the second floor. Firemen were there with a temporary roof; carpenters were there, and other workmen. Our faithful people had begun to work.

Three kinds of people came. One type just walked through the house out of curiosity; they were nuisance personified. Another type came and expressed their sympathy; after while we had to ask them in all kindness to leave because they were in the way. The

third type came, looked about, and said, "Where are the boxes; let's start to pack." The ceiling in my library was already falling, and these faithful people worked until late at night saving things in the house.

From every quarter came friends who worked hard. The result was damage to possessions of only a minor sort. While the furniture was being moved to storage so the house could be rebuilt more ceilings started to fall.

Several weeks later one of my men said to me at church, "Pastor, I forgot to tell you how sorry I was." He was one of the men who worked hard and late. I said to him, "You didn't need to." There is a lesson in that tragedy I will not forget.—W. R. Siegart.

Baseball Today

IN a companionship such as is ours, the morning Blatter has never even considered the possibility of propping itself up before me, leaning against the coffee percolator, to compete with our breakfast fellowship in its bold faced type and no less bold display of the curdled news of the world. The voice of no one at our table is given second place to a presiding and raucous voiced newspaper.

But not infrequently, before the labors of the day drive us to our several separated tasks, we do listen to a short news broadcast.

This morning following the reports from London and Berlin, came the report from our own Capitol. Little other than the question of the recess of Congress, with elections in the offing, came up for consideration by the Washington reporter, who stated that this afternoon business would be tabled that the Senators might get comfortably settled in commodious leather chairs in the Senate lobby room, off the chamber, in order to listen to the broadcast of the final game of the World's Series.

Much might be said and much will be said, wholly commendatory, of the move to listen in on the game. Certainly, in itself, little can be said against it. The final innings of that game will probably find me before the radio set that brought us the news this morning. By way of sharp and consoling contrast, the World Series here will be displayed alongside the World Series abroad. That sobering business, even that of coming elections, may be tabled the while we listen to a baseball game, does have its comforting angle.

At the same time the picture has its reverse

side. In Washington this afternoon, the men we have sent to Washington for the sole purpose of managing our business, will adjourn to the ante room to listen to a baseball broadcast. And while they are listening we are tottering on the abyss of war. What we have thought of as civilization, an enlightened age, is slashing throats and blacking out humanity over half the globe. Christianity itself has been damned orally and will be damned physically if the beast in men is not tamed. Never in the history of our Congress have our representatives in Washington had more reason to remain in the chamber and pray for Divine guidance in their considerations. But it is baseball today.

Probably it would be hard to convince many of our profession, but in countless parishes throughout the land, there is a ball game on and we forget the relative value of things, of ideals, of preachments. It has become almost trite to say, "Never in the history of the world etc.," but there is no other way to say it. We are come to a day which demands that we re-evaluate our aims and purposes, reconsider our ordination vows, when, as we have rendered unto Caesar, we also render unto God.

Times have changed. That has become trite too. Things are not as they used to be. Granted. Maybe it is well they are not. But a change simply that there be a change is not necessarily the correct treatment for our ills. Times change. Our views change, but if our slightest faith in the Scriptures has survived the molting season through which the world is passing, we will recall that somewhere in that same Scripture are to be found passages touching upon the changelessness of our religion and the One in whom we believe. Listen to the ball game if you wish, but bear in mind that there is yet serious business to transact, in your parish.



November

When men appeal to the God of war it is the Devil who answers them.

War without atrocities would be hell without sparks.

Thanksgiving Day was originally set apart to praise God, but now it has been set farther apart to help the merchants.

The worst foe of Sunday morning is Saturday night.

—John A. Holmes.

CHURCH METHODS

Missions Thanksgiving

Thanksgiving Prayers

Heavenly Father, Giver of all gifts, with grateful hearts we look unto thee. We thank thee;

For thyself — thy everlasting love, thy eternal faithfulness, thy unchanging nature;

For Jesus, heaven's love-gift, and for the blessed hope he instills within us;

For the Spirit's coming, for his abode in our hearts, teaching, comforting, and guiding us through the gloom;

For the church, the Lamb's bride, for the fellowship it affords, for the salvation it enjoys, for the glory it anticipates;

For the home, for the memories the home awakens, for our children, for our parents, for all precious ties of nature;

For the harvest, for the land of plenty, for deliverance from flood, famine, pestilence and war;

For life and life's varied experiences, bitter and sweet, knowing that, if we love thee supremely, all things will work out for our ultimate good and eternal glory.

Like the stars of the heavens, or as the sand which is upon the seashore, thy blessings are numberless. We thank thee for all. Grant that we may take them and use them wisely.

When life's fitful fever is over, and our work here is done, grant us an inheritance in the land that is fairer than day. In the name of him for whom we thank thee most. Amen.

—Frank L. Cox.

O God, Who by Thy Providence didst lead our forefathers to this land wherein they found refuge from oppression and freedom to worship Thee: We beseech Thee ever to guide our Nation in the way of Thy truth and peace so that we may never fail in the blessing which Thou hast promised to that people whose God is the Lord: through Jesus Christ Thy Son, our Lord. Amen.—*Collect.*

The Cross Benediction

He just dropped in for a word or two on a retreat his church had held for the officers

Patriotism National Defense

of all the many organizations functioning in his parish. It had been a new thing, this *retreat*, and he was most enthusiastic especially concerning a new type of benediction used at their meetings.

He called it the *Benediction of the Cross*, and it was in this wise. Those attendant upon the meetings, which incidently were held outdoors, of doors, joined hands and formed a ring. Dropping hands they turned, at a given word, and faced to the right. A few moments were given and each prayed silently for the one immediately ahead of him. Another word was given and they all about-faced. Again there were several moments for silent prayer for the one ahead. These moments represented the ends of the horizontal of the cross.

Again, with all facing the center of the ring — eyes were lifted to the stars overhead, which, in their sweep, looked down on the nations of men and the silent prayer was for all types and manner of men, world wide. This the top of the cross. Then eyes were lowered, where in silent prayer each one present prostrated himself at the foot of the cross and prayed for self.

The main theme of the *retreat* was, "The Purpose of our Church," and it included talk on the purpose considered from the angle of Spirituality, Evangelization, Education, Christian Fellowship, etc.

The *retreat* idea is well worth consideration and is one easily set up for the needs and ambitions of any parish.

Religion and Patriotism

By Marshall Wingfield

Faced with a question as to the propriety of paying taxes to Caesar, Jesus answered, "Render unto Caesar the things which are Caesar's; and unto God the things that are God's." (St. Matthew 22:21.) So far as Christianity is concerned, this answer must forever define the proper relationship between Church and State. This definition recognizes the civil responsibility of church people. Jesus is saying that it is an error for religious people to take the attitude that politics will soil the soul.

Government stands for that order without which society cannot hold together. The people who came to Jesus with the matter of paying taxes to Caesar felt toward the ruler as all subjugated people have felt toward their rulers. Yet the answer of Jesus implies that Caesar, though hated, provided a certain amount of security. The whole community receives something from government, hence all must share in supporting it. No man has a right to order his life apart, taking the position of the questioners of Jesus, that taxes may be optional.

Church people who fail to acknowledge their obligation to government invalidate their religion. If people who try to order their lives before God withdraw from civil affairs, then they have no right to complain when government is dominated by bad men. A decent government is not likely to prevail without the undergirding of religion. Men may be noble in their private relations, but unless they let that nobility take hold of civil affairs, government is doomed. No man can be truly humane who is not concerned with that which affects the well-being of so many of his fellows. Participation in political matters may harden the hard and belittle the small, but it will not affect the man who wants to see the spirit of God permeate the affairs of Caesar. Society has no subtler foe than the churchman whose other worldliness so absorbs him that he has no time for the affairs of this world. Religion should be a social as well as a personal concern.

But to render unto Caesar his things does not hinder one from rendering unto God that which is His — unless Caesar becomes a totalitarian. In that case, the Christian must oppose Caesar. Conscience is one of the things that does not belong to Caesar. If he requires the subordination of it to the State, he must be reminded that the highest tribunal under heaven is not his. The price of soul liberty may become dear in a totalitarian state, but no price is too high to pay. When Caesar demands the surrender of conscience to the state, religious people must answer, as they did of old, "We must obey God rather than men."—*The Parish Visitor, Sabillasville, Md.*

Never Scramble Religion and Politics

It is advocated that the Federation of Churches supply study material in re to civic responsibility. If this means that we urge our people to vote I am decidedly in favor but if it means to line up our congregations

back of this or that candidate I am strongly opposed. There was an endeavor last year to throw the weight of Protestant support toward a certain group of inexperienced, spineless candidates suspiciously of one political stripe. I hold that the church ought not to intervene in the interest of any particular party or specific candidate.—*Thomas C. Lacey.*

Peace for the World

"America and the Peace of the World" is the title of a bulletin issued by the "Information Service" of the Federated Council of Churches, 297 4th Avenue, N. Y. C., which might well be read by every pastor in an American Pulpit. Order Volume XIX, No. 22, and inclose 15c in postage.

Life is a Battle

"Life is a Battle" for everyone, even for the ministry, and those who take the easy way court disaster.

Harold G. Black, Los Angeles, wrote the following bit of philosophy for the Men's Class of The First Methodist Church:

LIFE is not easy, it never is easy. That is the reason that it is often spoken of as a battle. The metaphor is an exact one. Progress always implies effort, courage, and discipline. "Through difficulties to the stars" is a Latin proverb once used, I recall, as the motto of a college class. It expresses a rule of life and therefore is of universal application. It is true in both individual and national affairs.

Rights that are of supreme worth must be won. They do not come by accident or without struggle and sacrifice. It is the price that they have exacted that makes them valuable. The things we work hard for we appreciate most. We acknowledge their great worth by the fact that we are willing to put forth our maximum efforts to win them. It is "the way of the cross that leads home."

A Good Motto

This is one of the principles inherent in the universe — an equilibration between cost and value. Character does not come of itself, as a gift; it is something to be achieved, a goal to be won. It must somehow be paid for. It comes by taking the hard, not the easy, way.

I remember reading as a college freshman many years ago that "Letter to a Noble Lord" written by Edmund Burke during a great personal crisis in his life. One line of that letter has remained with me ever since, prob-

ably because it is of such universal application. "I struggle against opposition — is the motto for a man like me," wrote Burke when his world came crashing about him toward the close of his career. That indeed — "I struggle against opposition" — would be a good motto for everyone, especially for those who name the name of Christ. It is only thus that Christian character—the most precious thing in the world—is to be achieved.

Are You Bored With Life?

MANY are, and they can't help themselves. They dash about here and there trying to forget their troubles. They fill their lives with a lot of meaningless toys, only to discover that they are still bored with life.

Let the Spirit of God Speak Peace Unto Your Soul by participating in the public worship provided by your church. One Sunday every few months won't help much. Be present every Sunday. Regularity counts. Come as a family group. —*Darwin X. Gass, Sabillasville, Md.*

Missions

The map of the early Christian world is the tracing of the journeys of the first missionaries.

Of the 12 Apostles chosen by Jesus, every Apostle except one became a missionary.

The only man among the 12 Apostles who did not become a missionary became a traitor.

The problems which arose in the early Church were largely questions of missionary procedure.

"Order my steps" is a prayer which should ever be on our lips. We should get our orders from God—not once in our life only, when we first give ourselves to Him; not at the opening of each day only, as we go forth to the day's task; not merely at the beginning of each new piece of work, or of each fresh task; but every moment for each step. That is what walking with God means. We may make this so real that we shall look up into God's face continually, asking, "What next, dear Lord? What shall I do now?" —*J. R. Miller.*

Missionary Christians are growing Christians; Missionary Churches are growing Churches. If your Church does not foster a Missionary project, lose no time in centering the attention of the membership on a list of projects that need their attention. The list should contain both Home and Foreign Missionary work, and the need should stimulate constant and unstinted interest. Your Missionary Board can provide you with much

interesting material for news items, and your own community will provide the project for Home Missions.

Children Earn Money for China

The Church School of the Second Congregational Church of Waterbury, Connecticut, has raised \$70 for China relief. The children ran errands, washed dishes, cleaned windows and cellars, and did various other jobs to help earn this money.

The Conscientious Objector

A pamphlet entitled "The Conscientious Objector and the Selective Training and Service Act of 1940" is published by the Department of International Justice and Goodwill of the Federal Council of Churches, 297 Fourth Ave., N. Y. C. The first section of this pamphlet carries the text of those sections of the Act which deal with the conscientious objector. The second part analyzes the Act from the standpoint of the conscientious objector and lists the rulings and regulations laid down in Washington which bear upon the rights and duties of those who for reasons of conscience are unable to bear arms.

The preparation of this pamphlet is in response to many questions from ministers and others concerning steps to be taken by religious conscientious objectors in accordance with the Selective Service and Training Act.

Single copies of the pamphlet are available at the office of the Department of International Justice and Goodwill at five cents or one hundred copies for one dollar. This publication is not to be interpreted as an argument for or against the conscientious objector.

Money for Your Church Paper

A copy of the "Parish Visitor" edited by Darwin X. Gass, Sabillasville, Md., lies before me. A two column boxed notice on the inside page invites members of the community to place their subscriptions for — The Saturday Evening Post, Ladies' Home Journal, Country Gentleman, Jack and Jill (for Boys and Girls) — through the Parish Visitor. The commission goes into the fund for supporting the weekly Church paper. (A convincing statement about each paper with costs from one to 10 years attractively presented).

If you do not publish a weekly Church Paper, you are missing one of the cardinal means of keeping your members interested and informed. A postal card addressed to Mr. Alonzo Evans, National Religious Press, Grand Rapids, Michigan, will bring you helpful su-

gestions and an almost "sure-fire" working plan. Profit by the experience of others.

Important Elements in National Defense

From every community young men are being mobilized for training and active service in case the war now being waged between the Axis Powers and England shall spread to this hemisphere.

Many of these young men will be drawn from Christian families. Are these young men adequately prepared to meet the special temptations incident to service in Army or Navy—the temptations which may mar their capacities for normal family life in future years?

Health authorities have pointed out the prevalence of infectious diseases which strike at the root of family health. Federal and state funds are being spent in the diagnosis and treatment of these infections in the civilian population.

Since these infections are spread chiefly through sexual promiscuity, the danger of infection is increased when men are away from normal home and community influence, in army mobilization camps or naval service.

Army and Navy Health Services and the United States Public Health Service are planning a health program which will detect infections and make use of all that modern science has contributed toward their cure. The men in service will be instructed as to precautions which should be taken in case of extra-marital sexual contacts in order to avoid possible infection wherever possible. Prostitution is a serious menace to enlisted men.

The church believes in the possibility and desirability of controlling sexual impulses. It is concerned not only with healthy bodies but with character. Medical measures cannot erase from mind and memory the sordid experiences of illicit sexual relationships. If education and ideals are valuable in building up resistance to degrading sexual experiences, we may well ask church members how far such education and ideals are being presented to young people in the churches, how far Christian homes are meeting their responsibility in definite sex education, and whether all possible educational measures are being taken as a means of building such habits of self control as will render medical preventive measures unnecessary.

Hand in hand with this educational program goes the necessity for enforcing laws against prostitution. Already evidence of its increase in areas visited by men in army and navy service has been gathered by the American Social Hygiene Association. In certain cities effort is being made toward licensing prostitutes and providing for their medical inspection, although such methods are ineffectual from a health point of view, and the practice of prostitution is forbidden by the laws of most states. The churches in communities visited by service men should ascertain whether or not these communities are vigorously enforcing laws against prostitution. If not, church members, as citizens, should stand firmly behind the United States Public Health Service and the American Social Hygiene Association in an effort to arouse law-enforcement authorities to prompt action against an ancient but not a necessary evil.

Valeria Hopkins Parker, M.D., Director of the Bureau of Marriage Council and Education for Social and Family Relations, 54 West 53rd Street, New York, and a member of the Committee on Marriage and the Home of the Federal Council of Churches will send further information to those desiring information as to literature, service and program in the field of sex education and community program for combatting prostitution.

Rev. Doolittle Appreciates Courtesy

"Inclosed find my check for a year's subscription to *The Expositor*," writes Rev. C. T. Doolittle, Sturgis, Michigan, "Sorry it is overdue, but it could not be helped. I want to thank the Barton Company for trusting me in this way, and for *continuing to send me the magazine* after the expiration date. Let me say here and now, *I never want to be without it*, even though financial stringency forces me to be a little late sometimes in paying for it."

Thanks! to you, Rev. Doolittle, for your courtesy. All worthwhile things in life require cooperation and mutual interest and goodwill.

Harper's Topical Concordance

Charles R. Joy compiled and edited this volume of 478 pages for the Harper Publishing Company. There are 2,150 topics arranged alphabetically, to which topics are assigned 25,000 text references. The price is \$3.95.

Here you have available a list of key words, under which are given the full Scripture quotation in good clear type, on durable book paper. The possession of this volume of "Text Classifications" will save time and energy for any speaker and writer.

News of 1864 Lists 18 Wars

James 4:1. "*From whence come wars and fightings?*"

A copy of the Woodland News of July 9, 1864, which has just been found here, reveals the fact that 18 wars were in progress at that time.

Besides the Civil War in the United States, other wars listed were:

War in Poland between the Poles and Russians.

War in Italy between the uprising Piedmontes and Neapolitan patriots.

Japan Had Conflict

War in Japan between the Japanese and the English.

War in China between the Imperialists and the Insurgents.

War in China between the Chinese and the English and the French.

War in Sumatra and Java between the Malays and the Dutch.

War in Hindustan between the Indians and the English.

War in Persia between the Persians and the Afghans.

War in Cochinchina between the Annamites and the French.

Strife in Algeria

War in Algeria between the Arabs and the French.

War in Morocco between the Moors and the Spaniards.

War in Madagascar between Indigenes and the French.

War in Mexico between the Mexicans and the French.

War in Santo Domingo between the Negroes and the Spaniards.

Civil war in South America.

War in Australia and New Zealand between the English and the Maoris.—*The United Press*, March 14, 1940.

THE PULPIT

A CHRISTIAN IN TIMES LIKE THESE

EVERETT W. PALMER

"Standfast in one spirit, with one soul striving for the faith of the Gospel, and in nothing affrighted by adversaries." Phil. 1:27, 28.

IN these days every edition of the daily press and every radio news broadcast seems to echo a chorus of calamity. The world is quaking to the sound of marching men and rumbling machines of war. New furrows of pain are being plowed in human hearts. Hurricanes of hatred and hysteria are lashing their way across the face of the earth.

What we have on our hands is more than another major war. We are caught in the death throes of a dying world order. The world that was born with the Renaissance has spent its time, fulfilled its function. It is now dying. The moulds and patterns it provided for life are no longer adequate. They are being broken, shattered to ruins by the pressure of human needs they cannot fulfill. Life, as a mighty river at flood tide, has burst its bonds, deserted its channel. Old landmarks are being swept away, old securities are vanishing. Most of the dialogue of that unique play, "Green Pastures" has slipped my mind, but I believe it was the Angel Gabriel who, being sent by the Lord to investigate the state of the earth at the time of the flood, returned to report something in this wise, "Lord, there ain't nothing fastened down there no more." That's just about what the Angel Gabriel could report about the state of the earth at this present moment, "There ain't nothing fastened down no more." We are living not only in a time of war but also at the end of an era. One age is dying, the age to be is yet powerless to be born, and we are caught in the intervening crisis. It is hardly necessary, however, to say that we live in dark and turbulent times. Everyone knows that! The important question is: What are we going to do about it?

Of course one procedure for times like these is that of the ostrich. We can try to escape peril and challenge by the naive device of sticking our heads into the sand; we

can engross ourselves in our pursuit of business and pleasure and try to forget that the world is on fire. Disaster and calamity always find many people who, as Nero, fiddle while Rome burns.

Another procedure open to us is that of surrender to despair. Realistically confronting the world scene we can cry, "O, it's terrible, it's terrible! What will the world come to?" but do nothing to help it come to anything, good or bad.

Still another procedure is that of going beyond despair to a cynicism which unites us with the forces of destruction. We can say, "What's the use! We may as well get what we can for ourselves while the getting is good." We can take selfish advantage of those who are rendered most helpless and unprotected by the troubles of the times. We can seek to make profit out of other people's tragedy.

In times like these some people do choose to play the coward and seek escapes, some do surrender to futile despair, some do stoop to cynicism which justifies looting the helpless. But what should a Christian choose to do? What does it mean to be a Christian in times like these? There is scarcely a page of the New Testament nor a chapter in these last two thousand years of history which fail to give the answer. Certainly Paul, waiting his execution in ancient Rome, declared when he wrote to the persecuted Christians in Phillipi. What is a Christian to do when the sky is black and the world shakes? Hear Paul's answer: "Stand fast in the spirit, with one soul striving for the faith of the Gospel, and in nothing affrighted by adversaries." What does it mean to be a Christian in times like these? It means not to play the coward but to stand fast with a resolute heart. It means not to surrender to despair but to strive with all one's might to build a better world. It means not stooping to seek profit from another's pain, but ministering with healing and mercy for mankind. "Standfast in one spirit, with one soul striving for the faith of the Gospel, in nothing affrighted by adversaries."

ies." That is what it means to be a Christian in times like these.

If we will be big enough, humble enough, and courageous enough to carry the banner of Jesus in the world as it is today we have a twofold job. One part of that job is to serve the expediencies of the present moment. The other is to build the foundations for a new world, a Christian world.

So far as the expediencies of the moment are concerned, it seems to me they summon us to one task and that is, to strengthen the will of America to keep out of war.

Law is not enough to keep us out of war. There are always clever men who can find ingenious ways to keep the letter of a law but do what it seeks to forbid. High sounding phrases are not enough to keep us out of war, even though they be spoken by the President of our land. Another President at another time similar to this, spoke with equal eloquence, but that was not enough to keep us out of war. Only a continual effort to strengthen the will of America can do what law and eloquence attempt. We entered the last world war, not because of planned intention nor deliberate choice. There occurred a gradual and subtle weakening of America's will to stay out of war. We slowly, unknowingly allowed ourselves to slip into war. That can happen again. It will happen again unless Christian people give themselves to the task of strengthening the will of America to keep out of war.

How can this be done? In the first place, we can help prevent the hatred and hysteria which rises from the self-righteous belief that one nation and its leader bear sole responsibility for the present European conflict. Let us give history a chance to speak and be heard! Of course, if all the history one relates to the present world crisis is what has been written in the daily press since Munich then it will appear most apparent that the primary cause for the war in Europe rest upon one man and one nation. But, read history from Munich to Versailles! And, beyond Versailles!

What nations share the struggle for empire which produced the first World War? What nations broke faith with the German people: violating 19 of President Wilson's 23 "Terms of Peace;" promising a peace of justice and imposing a peace of tyranny? Whose selfish policies abandoned the German people to financial ruin and starvation? Who were the first to build up armaments in violation of the Versailles Treaty and to make war-like

threats? Who ignored the desperate pleading of the German government when that government was a liberal democracy, until her people, in reckless despair, were willing to hear and obey the voice of Hitler? Whose national selfishness caused the World Economic Conference to end in futility? Let there be no mistake about it; Hitler did, directly, make this war. But, also, let there be no mistake about this: we helped make Hitler. We share a common guilt. Instead of standing in the market place as the Pharisee of old, lifting voices of scorn against other nations we should bow our heads, beat our breasts saying, "God have mercy and forgive us, a nation of sinners."

Let America hear the voice of history! That knowledge will lead to penitence which can prevent our being pushed by self-righteousness hatred and hysteria into war.

In the second place, we can strengthen this nation's will to stay out of war by continually reminding people of the futility of war. The nature of these days requires that kind of education to be as constant as breathing. A great responsibility rests upon us to re-affirm, everlastingly, that the instruments of Hell can never achieve the purposes of Heaven. Evil methods can never conquer evil. Evil is conquered only by goodness. War is conquered not by the methods of war but by the methods of peace. Modern war cannot possibly achieve any good end; it only accentuates the wrongs it seeks to right. Is there anyone who wants to stand and tell what permanent good was accomplished by the last world war? After the colossal expenditure of natural resources and sacrifice of life which it exacted, what lasting benefits did it bestow upon mankind? Is there anyone who wants to stand and tell what Christian and, therefore, permanent good can come of this war? I have no doubt if American armies were sent to fight again in Europe we could bring Germany to her knees, and Italy, too, for that matter. But the peace we would secure by such a victory would be no more permanent than the last peace we made in Europe. We can strengthen the will of America to stay out of war by leading her to realize increasingly the futility of war.

And, in the third place, we can strengthen America's determination to keep out of war by helping her know the world's need for her neutrality. Selfish reasons are not enough to keep us out of war. In fact, they will lead us into war. America needs to know that she

must stay neutral, not just for her own good, but for the good of all mankind.

For the good of mankind we need to keep alive the spirit and practice of democracy in the world. Were the last great free nation to repudiate the nobilities of democracy for the expediciencies of war that would be a dark, dark day for all mankind. Only from such an oasis of freedom can there proceed the creative action for the re-building of this wilderness which is the world.

For the good of mankind we need to stay neutral so we may lead the way in establishing a just peace. The enduring peace will not be the peace imposed by victors. The permanent peace can be negotiated only by neutral nations who see the issues at stake with eyes more free from the blindness of war's passion. The world must have the leadership which America, the greatest of all neutral nations, can give for peace and for the establishment of world community where nations have an opportunity to live as members of a civilized society. For America to enter the war would be as disastrous for mankind as the destruction of life-boats would be to the passengers of a sinking ship.

For the good of mankind we must stay neutral and be the Good Samaritan, binding up the wounds of the world. Instead of spending 8 billion dollars a year to add to the misery and confusion of the world, let us help America practice the Christian intelligence of using our vast resources to serve mankind in the name of mercy.

The first part of our job, if we will live in the world as Christians, is to prevent hatred and hysteria, to keep America aware of the futility of war, and to help her know the world's need for her neutrality. So we can strengthen the will of America to keep out of war.

The second part of our task is to build foundations for the future, foundations for the new world. These foundations must be laid in faith; faith in man, faith in God.

When times are easy man tends to magnify his own importance, to be intoxicated with a sense of self sufficiency, to regard God as unnecessary. He bows God out of the universe and puts himself on the throne. But, when his unregenerate ignorance and sin cause him to pull a world down in ruins upon his head, he goes to the other extreme, loses all faith in himself and blames the God he has ignored for the mess he is in. Foundations for a world fit to live in can't be derived

from such an attitude. The basis for the good life must be found in faith; faith in man, faith in God.

This faith in man will not be blind to man's weakness and sinfulness. It will recognize the awful depths to which man can sink, but it will also recognize the glorious heights to which he can reach. It will believe in the triumph of man's nobler self. It will trust that the future belongs, not to man's bent toward evil, but to his capacity for goodness — to his love for liberty, to his thirst for wisdom, to his hunger for righteousness, to his yearning for God. Those who will live by such a faith will not despair of man and be content to leave him in his ruins. They will labor with hope and courage to help him become what he can be.

And, with this faith in man must go faith in God; faith which is not superstition, but a new intelligence, a fulfilment of reason. This will be faith in such a God as Jesus reveals. That means faith in a God of love. One who feels more keenly than any, the terrible consequences of man's sin, One who more than any of us is against everything in the world which brings shame and agony to people anywhere. That means faith in a God of transforming power, One whose everlasting grace and mercy can transform men from slaves of Hell to free-born sons of Heaven. One whose power for righteousness is stronger than the united forces of evil and ignorance.

Those who will have faith in such a God need never despair nor yield to fear even though the earth shakes and a civilization crumble to ruins. Beyond the ashes and chaos of man's failures they can see the bright and shining towers of the City of God, glistening in the sunlight. It is the city God and man can build upon the earth. It is the new world; it is the age which is waiting to be born through the faith of man.

To be a Christian in times like these means not only to serve the expediciencies of the moment but also to build foundations for the future, foundations of faith; faith in God, faith in man. On these can be built the world which Jesus came to herald, the world for which every heart yearns.

To be a Christian in times like these is not a sorry lot. It is a glorious privilege. It is not to play the coward and seek escapes; it is not to yield to futile despair; it is not to stoop to cynicism which justifies looting the weak. It is to be numbered among those who stand fast with resolute hearts, who serve

with courage the present needs, who build in faith the foundations of the world that ought to be, the Kingdom of God. "Stand fast in one spirit, with one soul striving for the faith of the Gospel, in nothing affrighted by adversaries." In times like these that is a summons to kindle a flame in your heart and mine.

"To be alive in such an age!
To live in it!
To give in it!
Rise, soul, from thy despairing knees.
Breathe the world thought, do the world deed,
Give thanks with all thy flaming heart,
Crave but to have in it a part
Give thanks and clasp thy heritage
To be alive in such an age."

—Angela Morgan

FOUNTAINS OF DELIVERANCE

FREDERICK K. STAMM, D.D.

ONE wishes it were possible to sound the depths and reach the heights of the old prophet's words: "Joyfully then shall you draw upon the fountains of deliverance." There is however, lying on the surface, the profound suggestion that no one can do without bread and water. One can live without clothing or shelter, but not without bread and water.

It is evident that a thirsty man standing before a fountain of water does not need to be argued into a frame of mind which will compel him to stoop down and drink. With an exclamation of joy upon his parched lips he accepts the claim of the water to quench his thirst. One doesn't need to give a definition of "joyfully" when one watches a thirsty man slaking his thirst at a fountain of water.

Imagine, if a fountain of water could speak, how silly it would be for the fountain to enter upon a long string of arguments as to what it could do for a thirsty man. It doesn't need to argue. It just makes a claim and waits for the thirsty man to accept it.

So God makes his claim as the fountain of deliverance for the thirsty soul. And the proof of that claim lies in the willingness of the individual to make trial of it. I know of no other way to prove that there is a source of deliverance from the thirsts which beset a man than that he throw himself eagerly at the Divine fountain of deliverance.

And one doesn't need to go far afield to discover that there is need to drink at something other than a broken cistern. It is not difficult to discern traces of this thirst in the faces of those we meet in the common way. If we take our stand at the corner of the street and scan the faces of the passing crowd, it is only now and again that we gaze upon a countenance which is suggestive of peace. How rarely the face suggests the joy

and the serenity of a healthy satisfaction! We are confronted with an abounding unrest! People seem to be afflicted with the pain of an unsatisfied want. Their very faces are suggestive of a disquieting thirst. We have words which describe this situation, not only among the flotsam and jetsam, but also in the lives of people who make up our well-dressed congregations — "unrest," "discontent," "dissatisfaction."

Note the people who are victims of consuming and unsatisfied thirst. There is first, the great army of men and women who are possessed by the fever of *worry*. It is comparatively easy to discern a feverish body. We can likewise discern a feverish soul. There is no calm collectedness about life. There are no seasons of cool reflection. Fears beset the mind, and the heart is like a burning firebrand. The life is eaten up and inflamed.

How has the fever arisen? Sometimes it is the result of a chill. A cold wind suddenly arises and blows across the life, a wind of disappointment which blights some happy ambition; a wind of bad news which chills the soul in the midst of a feast. These wintry visitations are often productive of subsequent worry, and they issue in spiritual feverishness. Inside are burning fears, and panic is written on the face, a state of dread for the morrow fastens on the spirit, and a dry, hot unrest drives away all sense of assurance.

Another thirst is the *desire for bliss*. It is not merely that we thirst for bliss, but we have a passionate longing for it. "As the heart panteth after the water brooks, so panteth my soul after thee, O — Pleasure!" It is a modern thirst, and one of the most perilous signs of the times. George MacDonald once said to his congregation: "You are little children sitting on the curbstone hunting in the gutter for things. Behind you is a king's palace, finer than Buckingham. In it your Father

sits. He is waiting with hungry heart for you. He is sending out messages all the time to bid you come into the palace. But you won't listen. You won't even turn around to look, you just keep on hunting in the gutter for things, and it doesn't matter whether it's rotten vegetables or pennies or shillings you find there. They can't make you happy without your Father."

The gutter and the palace! It is so much easier to sit by the gutter than to climb the hill to the palace. But turning away from the palace doesn't satisfy life's deepest desire. It is still there, and it is perverted into a lust for lesser things.

Another thirst is the thirst of the exile, the thirst of the prodigal, the longing for home. We have a word for it — "homesickness." An absence from the old hearth, a desire to see the old faces and a yearning to hear once again the sweet, familiar voice! Lydia, in the novel, "The Morning Is Near Us," sitting in the old homestead, "could see her mother sewing near the lamp and father reading the paper. She could hear her mother say, 'It's time for you children to go to bed.' And when she would now light her candle and go up the stairs she would again be the little girl Lydia and wish her mother would come in and kiss her goodnight."

A yearning for the old familiar scenes! In religion we call it a homesickness born out of estrangement and aloofness from God. Exiles! They roam through the land in unnumbered crowds, thirsty for satisfaction which can come only when they drink at the fountain of consecrated fellowship with God.

There is yet another thirst. Let us call it the thirst for completeness, for the full development of personality. Where is there a life that is not rich in promise and varied in faculty? Not one of us but feels he could make more of himself. He has capacities which have never been developed. He has talents which have never been given opportunity to be expressed. Perhaps it is something he lacks, something that could be made up if only he could find the right turn in life which he would like to find?

These are some of the thirsts which beset us. Along what dry streams we have wandered, and at what failing springs we have sought to slake our thirst! We have been recommended to material ministries which leave our feverish unrest only more intensified and inflamed. We "thirst again." We apply stimulants of various kinds, yet we "thirst again." We plunge more deeply into

business and surround the soul with material treasure. Yet the soul is not appeased. "Thirsts again." We make ourselves promises. We will do better. We seek contentment in good intentions. We denounce ourselves as fools. All of which are only opiates, and when the effect passes away, as it always does, we "thirst again."

Are there fountains of deliverance? We have said there are, and we say so again. How oft must we repeat the assurance? There are spiritual resources that refresh and vitalize, that restore and maintain. Who was it that said, "There is no sap and vigour in us until the Lord waters us by his spirit?" It is the early spring rain and the melting snow that make the sap flow in the sugar trees. It is the living water of God that invigorates the languishing conscience, repairs the affection, stimulates the sluggish emotions, and strengthens the feeble will. We become "trees of the Lord," and the "trees are full of sap."

But fountains of deliverance are something more than an objective relationship with God. Too many people have a conventional kind of religion. They believe a doctrine, recite a creed, an article of confession. All the while they live in this dead formalism they are slurping the important. When Jesus talked with the woman at the well of Jacob he told her that she had in her a "well of water springing up into everlasting life." It was the living fountain within which he was anxious to have the woman recognize.

How often do we go seeking God as an objective reality! Saint Augustine in his "Confessions" tells us how he strove to make God a "living God." He looked at the air, and the sea, and the earth, and all they could tell him was, that God made them. He finally came to the conclusion that he could not find God by establishing a localization for him somewhere in space. "Behold," he says, "thou wert within, and I abroad. Thou wert with me, but I was not with thee." While he was seeking God somewhere outside, God was within him. A springing fountain was bubbling in his own soul.

It is always well to sing "Holy, Holy, Lord God Almighty!" It gives us a sense of reverence. It exalts the mind and takes us out into a world of ultimate mystery. I pity the man who does not stand in holy awe and wonder at the majesty of God. But on the other hand we need to look into our hearts and find God there, and recognize how "warm, sweet, tender, even yet a present help is he."
—Courtesy of the National Broadcasting Co.

ALTERNATIVE TO CHRISTIAN MISSIONS?

LEYTON RICHARDS

Text: "I am not ashamed of the Gospel, for it is the power of God unto salvation to everyone that believeth."—I Romans 16.

THIS text is part of the Apostle's justification of his calling as a Christian missionary. In writing to the Church at Rome he announces his intention — of visiting them and of preaching the Gospel in Rome; since as Apostle to the Gentiles such a visit is but a discharge of duty. So he says: "I am debtor, I owe an obligation, both to the Greeks and to the Barbarians; both to the wise and to the foolish." But he does not shrink from that duty, for he has absolute confidence in the Gospel as the one and only power which can meet the world's need. "I am not ashamed of the Gospel," he says, "for it is the power of God unto salvation to everyone who has faith in Jesus Christ." The significance of this statement is underlined when we remember the contrast between the Christian Gospel and Roman civilization. Christianity was a thing to be laughed at, something to be scorned: the very name "Christian" was a reproach; the "soldiers of Christ," their weakness, their futility, were held in derision as against the soldiers of Rome with their valour and strength; for the cross of Christ stood in Roman eyes for crime over against the righteousness of Roman law; it was a piece of folly in the eyes of worldly wisdom, it was an expression of provincial ignorance in contrast with the culture of the capital city. That is to say, Christianity was a religion for slaves, weaklings, the riff-raff of the community, and so something of which every sane respectable full-blooded man and woman was "utterly ashamed."

The Christian Church has to meet much the same attitude of mind today as Paul did in the first century; it is an easy, somewhat scornful, tolerance of religion, but an underlying conviction that while religion may be useful for weaklings and a solace for simple-minded folk, yet any practical man of the world would be "ashamed" to take Christianity seriously in confronting the urgent problems of life. But while there is a similarity between the first and twentieth centuries there is also this difference — the attitude and outlook in regard to religion which in Paul's

day was found in the Roman world has now in these days a place in the Church, for even among Christian people doubt is freely expressed as to the value of carrying Christianity to the non-Christian world; the Christian religion is accepted as a useful factor in the life of the Western world, but other religions may quite well be left to serve the needs of other peoples. So Christian missionary enterprise is starved and stultified, or its energies are diverted to systematic begging instead of getting on with the business of Christianizing the world.

Non-Christian Religions

The question to be faced is not "Why Christian Missions?" but "Why Not?" That is to say, on what grounds can we justify indifference to the missionary obligation which is central to the Christian Gospel? That challenge today can be brought to bear on two aspects of the non-Christian world—its religions and its problems.

As a result of the study of Comparative Religion our view of these non-Christian faiths is very different from that of our fathers and those who were before them. They regarded every non-Christian religion as a mass of falsehood and wickedness and error; but we today recognize that none of the great religions of the world is wholly false, but that each contains a certain element of truth, although there are also vast accretions of error by which the truth is obscured or confused. The leading fact about the non-Christian faiths is that they fail to satisfy the deepest instincts of the human heart, for they have no power to make men completely at one with God in a God-governed universe; on the contrary in many cases they crush and stifle the souls of men under a dead weight of superstition and evil custom and tradition. Consequently the non-Christian faiths are being questioned and forsaken by growing numbers of non-Christian people, even though the forms and ceremonies and social conventions of those faiths are still observed. This is the case with idolatry in India, where educated Hindus have discarded the faith upon which idolatry rests, and yet still observe the social and religious conventions which have gathered about idolatrous worship. That is to say, for good or

ill the souls of the non-Christian peoples are beginning to be free from the shackles of fear and impotence and illusion which have bound them.

What Alternative?

Here, then, is the challenge to the Christian Church. What is to take the place of these non-Christian faiths? What can satisfy the souls of these children of darkness? What can give them vision to direct their steps to God and enable them to walk in the ways of brotherhood and life? The answer of the missionary is found in the Gospel of Jesus Christ; for it is the full orb'd Truth of God in which every partial truth finds its completion and fulfilment. But more than this; those who "believe" or have faith in Jesus Christ find in Him the very "Power of God" by which they are saved from impotence and error, and elevated into the stature of Christian manhood. That is the answer of the Christian missionary to the needs of the non-Christian world. In the view of his contemporaries he may be right or wrong; that is a question which must be dealt with on its merits; but here that question may give place to another: what is the answer of the critic of Missions to the needs of the non-Christian world? What response is offered by the man or the woman who does not believe in Missions, the people who profess faith in Christ and yet do nothing to bring Christ to those who know Him not? This brings us to the second division of our subject: the problems of the non-Christian world.

These in many cases are common to us and to them, but in every case they can be traced to a want of Christianity. For instance, in China, as in the West, greed, ambition, pride, and their derivatives are at the root of social and political conflict, civil war, and general unrest. Or in the South Seas, lust, moral indolence, love of ease — things not unknown in the West — are the besetting sins. So in many another place sins are fundamentally the same in the East as in the West; but in the West these sins flourish not with the sanction of the prevailing religion or because of it, but in spite of it! This is not so in the non-Christian world; for in a multitude of cases the desperate ills from which the peoples suffer are produced by and sanctioned by the very religions they profess; consequently from this point of view many of the problems of the non-Christian world are distinctive and are not to be found where Christian influences exist.

As a single instance, glance at India. When

every allowance has been made, one cannot escape the prevalence of problems peculiar to India and intimately associated with India's religions; they are problems such as caste, the widowhood, inter-racial antipathies and degradation of womanhood, child marriage, antagonisms, unsanitary customs, and other abuses alike moral and physical. Moreover they are accompanied by unspeakable cruelty, obscenity, filth, and in many cases moral and physical perversion of an almost unbelievable order; and these are interwoven with the whole of the economic structure of India, its political life and its social relationships. But the point to notice is this: that in practically every case these conditions are rooted in and proceed from the Indian religions.

"The Power of God"

The missionary claims that only Christianity is adequate for such a condition; and this is not merely a fond hope or a pious anticipation; for in sections of the Indian community — especially among the "outcaste" population — Christian faith is proving the very "Power of God" for the saving of men and the remaking of society. Also no other agency achieves such miracles of transformation; Governments, for instance, dare not touch the deeper roots of India's ills; take such facts as these illustrations: legislation against obscene publications makes an exception in favour of religious literature and sacred pictures. In debates on the question in the Indian legislature it was freely pointed out by Indians themselves that unless some such exceptions were made the ancient temples would have to be destroyed, and there would be religious riots throughout the Indian Peninsula. In the same way and for the same reasons prohibition of cruelty to children and animals definitely excludes from its scope abominations committed in the name of religion! Consequently no mere transfer of government to Indian hands (however desirable this may be for other reasons) can possibly solve the problems whose roots lie in the souls of the Indian Peoples. Mr. Gandhi is the author of the agitation for "Swaraaj" or self government, but it is significant that all his devotion and heroism have broken upon the ancient prejudices and religious beliefs of his compatriots.

These problems of India are typical of those in every non-Christian land. In every case the ills of the non-Christian world are bound up with and sanctioned by the non-Christian religions, and consequently, as already indicated, the situation is a challenge not so much



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to those who believe in Christian Missions as to those who do not. If Christian people refuse to support missionary enterprise or let it go by default, we have a right to ask what is their alternative. It is no answer merely to criticize the missionaries — they may be foolish and impulsive to the last degree; but what is in question is not the wisdom of the missionary, but the value and validity of his Gospel.

Consider the criticism that Christianity “spoils the natives.” Suppose we admit it to the full; for after all we cannot upset the ancestral faith of a man without a disturbance of both mind and morals; the remedy, however, is not less Christianity, but more. But if it be true that Christianity “spoils the natives,” so also without a doubt and to a far greater degree do commercialism and liquor and the white man’s vices, and his unconcealed contempt for dark-skinned peoples. Then what are those who complain of the missionary doing to save the natives from being “spoiled” by these agencies? The missionary at least cares enough about the natives

to go with the Gospel which is “the Power of God unto salvation,” but what does the critic do?

We cannot avoid the suspicion that the critics of Christian Missions do not really value the Christianity they profess; for if they valued it supremely they would not and could not discount its “power.” For instance, when we find in ourselves that the Christian life has no place for hate, greed, lust, selfishness of any of those other passions which make a hell of the non-Christian world, then we know that if we can get that same Christian life into the souls of men everywhere, miracles will happen!

The missionary impulse is found in the response of our Christian faith to the world’s need of God. If we hold Christianity of little account for our own life, we shall not trouble over much to make it known to others; but if we find that for us the Christian Gospel is “the Power of God unto salvation,” then we shall never rest until we proclaim throughout earth’s length and breadth the saving Name of Jesus Christ.—*Christian World Pulpit.*

BESIDE A BALLOT BOX

GORDON W. MATTICE

Scripture: Romans 13.

ON election day, the citizens of our land will exercise one of the privileges of their citizenship by entering a ballot booth and casting a vote for the candidates of their selection.

F. R. Hayward has written, “It took a thousand years to shape this box. Only by centuries of struggle was that lock fastened upon it to preserve my ballot in honor. One generation of men after another beat themselves against the door to this room, and died upon its threshold, before it could be opened to let me enter and choose my government. Dreamers and poets of Liberty; martyrs and prophets of truth; soldiers and seamen; statesmen and philosophers; all who have labored and suffered in the costly human march toward freedom — these are my unseen companions beside this ballot box today.”

Millions of people and many nations are engaged in a titanic struggle in which the question of the rights of the citizen to his government is basic. Men are dying right now for the privilege we enjoy here in America.

We have talked much about making the world safe for democracy, but it is just as important that democracy be made safe for world-mastery. The best guarantee of democracy is a conscientious citizenry, in the creation of which the church has a responsibility which cannot be delegated to any other institution. Forces are on the march against democracy. It is high time that we wake up and rediscover the heritage and purpose of democracy. We have reason to believe that the vitality and promise of Christian Democracy over pagan forces will be demonstrated on this continent.

What is democracy? The Encyclopedia tells us, “Democracy is a term of wide and variable signification, comprehending such diverse but related conceptions as a society based on equality, a state in which the actual power of government is lodged in the mass of the people; and a form of government in which the authority of the state is directly administered by the people, through their chosen representatives.”

Democracy therefore, makes real demands upon each member of the society if it is

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Birthdate Demonination.....
Month Day Year

continue. Each member must be intelligent. Each citizen must be able to consider matters of the state and exercise his judgment. This involves a system of education to train up the boys and girls to become good citizens. Each citizen must be informed, as well as intelligent. He must have the ability to debate questions and vote upon issues, basing his conclusions upon accurate information. He will avail himself of such agencies as the press and the radio to become informed. If democracy is to continue each member of it must be motivated by ideals of honesty, purity, nobility, and altruism. There can be no place for self-seeking and dishonesty. Democracy demands that the religious and moral life of the citizenry be such as to lead them in their decisions. A system of religious instruction must parallel that of public education. Each citizen must be interested. He will not take his privileges as a matter of course and be indifferent. He must not cast his ballot and then forget for what and for whom he has voted. Each citizen must be cooperative. He will believe in the rule of the majority, and will support those who have been elected. He will stand by men and parties as long as they are right, but will do his utmost to replace such as are unfaithful and corrupt.

How many of us can stand up against this standard? Mussolini has said that the people of his country do not want to vote, for less than half of them voted when they had the privilege. This raises the question—should the right to vote be taken from those who do not exercise it? This is one of the big questions facing the world at this very moment.

The first and fundamental implication of democracy is the value of human personality. This has been lost in continental Europe. There men are not persons. They are instruments of the state. This was also one of the fundamental principles of the Protestant Reformation. Each man was to have the right of individual judgment.

This is followed by the idea that all individuals have equal value. The Preamble to the Constitution expresses this. Men are equal, not necessarily in ability or in opportunity, but equal as men. This idea opposes any thought of race, caste or class. We shudder at Anti-Semitism and other forms of racial or class discrimination. There are incipient class struggles which threaten our democracy. Another implication of democracy is the right of free thought and expression. Each man has the right to make up his mind on questions and may express himself, if he so desires.

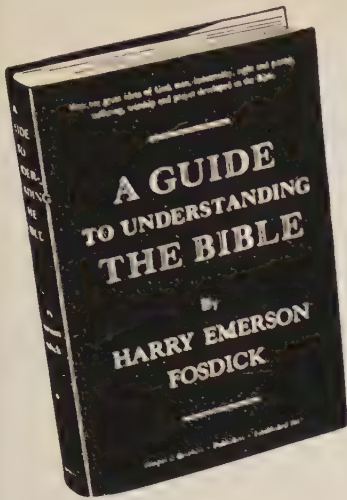
There are agencies to aid in this process: newspapers, magazines, motion pictures, the radio, clubs, books, Chambers of Commerce, labor unions, and churches. These social instruments not only help to create a common mind on vital problems, but they themselves create conflicts in which the individual citizen remains umpire. Democracy, furthermore, holds that ownership of property and private enterprise should be widespread. There is social stability and high idealism in property ownership. It makes possible permanent homes, engenders impulses for the common good, and makes men thoughtful members of the social order. A further implication is that democracy holds within itself the possibility of evolutionary change and does not resort to violence to effect the desired changes. Monarchies and dictatorships are rigid, and to break rid of them men resort to violence. In democracy there are changing patterns to meet changing needs. The ballot of the voter is his most potent agency in righting wrongs and establishing ideals.

There are other aspects of democracy, but if we have these clearly in mind, we cannot go far afield. These are also among the basic principles of our Christian faith. Our obligations as Christian citizens should stand clearly before us.

Election Day should be a holy day. It is a day fraught with ethical significance, both to the nation and to the individual. The polling booth should be regarded as a sacred shrine, and the exercise of suffrage as a religious responsibility. The right to a voice in the affairs of state has cost too great a price in blood and in sacrifice, ever to be taken lightly.

Those who do not register and vote, and those who do vote without intelligence or conscience place democracy in peril. When we permit considerations of convenience, the pressure of business, or the spirit of indifference to come between us and the responsibility to vote, we betray the trust of those who founded our republic.

It should be evident to us, that unless we re-establish in America the true meaning of democracy, and lead our citizens to understand and act upon their privileges, we shall find ourselves in a totalitarian state and we shall deserve it. So long as we go to the polls without having thought matters out, without showing any political independence, so long as we vote selfishly, voting only because something will help our particular business, we shall permit our government to degenerate into a government of vested interests and



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special privilege for a few, and we shall deserve it.

The stability of this nation depends upon the integrity and character of the individuals who compose it. In a democracy, government cannot rise higher than the quality of its citizens. If they are indifferent, fickle, selfish, unthinking, then their government will reflect these sins and weaknesses.

A visitor to our country remarked that we appear to be a nation of hitch-hikers. He said that along our arteries of travel he observed the familiar sight of those who try to "thumb a ride." He wondered if they did not stand as symbols of our generation. He is right. A large number of people want to get something for nothing. "Thumbing a ride" is one of our common expressions, describing this proneness to get by on somebody else's locomotion. The man who thumbs a ride exercises only his thumb. He expects the other fellow to furnish the car, the gas and the oil. This is symptomatic of our day—children often figure that a parent exists for the sole purpose of supplying everything demanded; adults decide that the government or social agencies must support them. It is with reference to our obligations as citizens that this reveals our tendency. We want police and fire protection, we expect and demand much from our government, we are "too busy" to go to the polls, to take an interest in politics, we are unwilling to give what the government has a right to expect from its citizens.

Dr. Luccock reminds us that we hear much good advice about keeping out of debt. Saint Paul has something better to offer. He tells us to get into debt! "I am debtor to all," he declared, and his whole life was dedicated to the attempt to discharge that obligation. Give your life the impetus of a realization of that love so amazing, so divine, that the whole realm of nature could never repay it. Only such an acknowledged obligation can redeem our lives from tawdriness and selfishness.

"I beseech you therefore, brethren, by the mercies of God, that ye present yourselves, your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service. . . ."

Pay your debt to God, to your state, to society, to yourself, and let these words by H. O. Spelman define henceforth your resolution—

"I know not all who wrought for me
In the years of yesterday;
I know not who has fought for me

Along the weary way;
But I know the blessings bought for me
Cost struggle, hard and long;
The passing years have brought to me
Great gifts and love and song.

So I must live for those unborn
And give my very best;
Nor dare my daily task to scorn
Nor shun the highest quest.
Since others wrought to help me live
In a broader, better way,
I'll work and fight, I'll plan and give
To others a better day."

✓ ✓ ✓

JUNIOR PULPIT

J. J. SESSLER, Ph.D.

"I Thank Thee, Lord" (Thanksgiving)

Materials:

Tincture of tannin

Tincture of iron

Oxalic acid

Ammonia

Hydrochloric acid (These chemicals may be obtained in any drug store)

Ten small tumblers half filled with water.

Demonstration:

For best results the performer should experiment beforehand. Add a small portion of tincture of tannin to each glass. A few drops of tincture of iron will turn the liquid black. Stir well. Then add a bit of oxalic acid which has been dissolved in water. This will restore the original clearness of the water. When a little ammonia is added, the water will turn a deep red. Finally put a little hydrochloric acid into one of the glasses, and the mixture in it will again become clear.

Story:

(The tincture of tannin should be in the water of the ten glasses before beginning the story). One time as Jesus was walking through a village, ten lepers stood at a distance and called to him to cure them. These ten glasses represent the ten lepers. Leprosy is a loathsome skin disease. Those ten lepers were as clean and as healthy as the water in these ten glasses. But now they had a bad disease. Their skin was full of ulcers and sores. They were sick and lonesome; no one would associate with them. (Add the tincture of iron). Life for them was black; black as this water. Jesus took pity on the ten lepers and healed them all. (Add some of the oxalic acid) And now they were as healthy and as clean as before. They were cleansed like this water.

And all ten of them started to walk away with not even a "Thank you" to Jesus. How ungrateful they were. (Add some ammonia) The water has turned to crimson. This crimson color stands for the sin of unthankfulness on the part of these lepers. The prophet Isaiah talked about sin being "red like crimson." One of the worst sins is ingratitude to God; that sin is "red like crimson." But one of the lepers thought better of it, and so he turned back to thank God for what Jesus had done to him. (Add some hydrochloric acid to one glass only) When this one leper thanked God, the sin of ingratitude was forgiven by Jesus, and he became clean and pure in his soul like this water. This one leper not only had his body healed, he also had his soul cleansed from the sin of ingratitude. The other nine, however, while they had their bodies healed, their souls were still "red like crimson" with the sin of ingratitude.

We should thank God every day. There is a story about a good servant who worked for his master for many years. Just before the master died, he gave the servant a magic bag in which there was food, drink, clothing, and many other things which he needed. The master gave him also, four magic words. These he whispered into his ear. As long as the servant remembered these magic words his bag would always remain full.

Then the servant went on a long journey, and wherever he went, he found the things he needed in the magic bag, because he remembered the four magic words. But after a while he did not think so much about the four magic words, and finally he forgot them completely. The bag was nearly empty and the magic words were gone.

He went on to a certain town where lived a wise man, and asked him what the four magic words might be. "The four magic words," said Mr. Wiseman, are: "I wish I had." Then the servant thanked him, and repeated the words:

"I wish I had, I wish I had
I wish I had as much
As all my friends and neighbors have
Of health and wealth and such."

But when he looked at his bag it was empty as before.

Another wise man told him that the four magic words were: "Give me some more." The servant thanked him and repeated these words:

"Give me some more, Give me some more,
Give me some more, much more.

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O fill my bag of blessings up
As full as it was before."

But even these words did not fill his bag.

Then the servant flung his bag over his shoulder and started down the street. He met two children who were cold and hungry. Although his bag was nearly empty he gave the children a little to eat and a little to wear. He was glad he had a little to share with these poor children. As he turned he saw that he was standing near a church. He knelt on the steps and prayed:

"I thank thee, Lord, I thank thee, Lord
I thank thee, Lord, once more
For all the blessings in my bag,
O Lord, how great a store."

As he prayed, he suddenly remembered that these were the magic words: "I thank thee, Lord." He looked at his bag and it was full.

God will take care of all those who do not forget to thank him. The four magic words are "I thank thee, Lord." That is what the one leper said.

1

Discouragements

Materials:

Two candles in holders

A bit of metallic sodium (this can be procured in High school or college laboratories)

A little water

A match

Demonstration:

With the match light one of the candles. Then dip the other end of this match in the water and transfer a drop of water to the wick of the other candle. This second candle has been prepared by inserting a bit of metallic sodium into the wick. On contact with the water, the wick will fizz, burst into a flame and light the candle.

Story:

We all have discouragements and disappointments in our lives at one time or another. When this happens there are some who want to give up. In the Bible we are told of a prophet named Elijah who was a good and godly man. He was anxious to have all people serve and love God. So wherever he went, he told about God. But most of the people were worshipping an idol called Baal. Then Elijah became so discouraged that he wanted to die. He thought that God did not care or love him any more. Disappointment should not discourage us like that.

I read about a rich man who suddenly lost

almost all his money. He became so discouraged that he killed himself. Many people can only laugh and smile as long as they are healthy, and when they get an ache or a pain they want to give up. Sometimes boys and girls find that they have difficulty with their lessons in school. At once there are those who hang their heads, become discouraged and want to give up.

When things do not go right let us keep on smiling. When you have no money, look for ways to earn some. When you are sick, keep a cheerful disposition. When the lessons are hard say to yourself: "I can and I will." "Where there is a will there is a way." Jesus said: "Let your light shine." This light cannot shine when we are discouraged; it cannot shine through a cloudy face.

Some people are happy only when everything goes smoothly and they have no trouble. (Light the candle without the sodium in the wick). It is easy for this candle to shine. There is the tallow, a good wick, a good match, and no wind to blow it out. That is the way it is with many people; they are bright and cheerful as long as everything goes right.

But there are some people who remain sweet and happy even if they are greatly disappointed. I visited a friend in the hospital with tuberculosis of the bones. She had many painful operations. I called on her to cheer her in her trouble. She was in great pain but she needed no cheering. She was the happiest person I had met in a long time. Nothing could dampen her spirit. (Transfer a drop of water to the candle with the sodium in the wick) She was like this candle. Even water cannot keep this candle from shining. There are many good people in the world whom hardship and trouble cannot keep from smiling. One would think that water would never make this candle light. Many people are like this candle. They shine and they smile; nothing dampens their spirits.

No man faced more hardships than Abraham Lincoln. He had little education and he lost his mother when he was a young lad. He failed in business and failed in politics many times. All this did not discourage him. It only made him all the more anxious to succeed. He finally became president of the United States. Water did not keep this one candle from shining. In fact the water made it burn. Hardships did not make Lincoln give up. Instead of letting hardships and handicaps get him down, they made him the good man that he was.

The Easy Way

Materials:

- Soup plate
- A tumbler
- A penny
- Some water discolored with ink
- Some dry paper
- A match

Demonstration:

Pour enough of the discolored water into the soup plate to cover the bottom of the plate. Near the edge or rim of the plate, drop the penny into the water. The problem is how to get the penny out of the dirty water without staining your fingers. The dish must not be moved, or the penny handled with any instruments, nor the water ladled off with a spoon. Stuff a little dry paper into the tumbler and light it. When the paper is blazing set the tumbler upside down in the water. The water will be sucked up into the tumbler, leaving the penny dry. Remove the penny before the water falls back.

Story:

There is always an easy way to do everything, and there is also a hard way. Sometimes the easy way is just as good and better than the hard way. For example, if I want to cross the ocean, it is easier to take a ship across than to swim across. It is not only easier, it is safer. But very often the easy way is not the best way. There is no easy way to get an education. The way to get it is to go to school, study, read and work hard. There are some boys and girls who are not honest, who cheat in an examination. They are doing it the easy way. They are not only not learning anything, but they are hurting themselves. Every time we cheat or are dishonest we have stained our souls.

Now, here is a penny. (Drop it in the discolored water) How can I get it out of the dirty water? The easy way would be to pick it out with my fingers, but if I do so my fingers will be stained. The easy way in life often leaves blotches and stains on our souls. (Perform trick) The harder, more difficult, and longer way was the best way to get the penny out of the dirty water without staining my fingers.

Most people want to be rich. And in order to get more money some will cheat, lie and steal. This may be an easy way to get money but it certainly is not the best way. This easy way of making money leaves dirty spots on your soul. The harder way of getting your

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pennies and dollars by hard work is the best way.

There is a fable about a donkey who was carrying home a load of salt on his back. In crossing a stream the donkey stumbled and fell into the water. He lay in the water for some time and when he finally got on his feet again, he discovered that the salt had melted in the water. So he had no load to carry and this made him happy. Sometime later this same donkey was carrying home a load of sponges. Remembering how he had lost his load the last time by falling into the water, he purposely fell again. While salt melts in water, sponges do not. The sponges filled up and his load was many times heavier than before. The lazy donkey got into trouble by trying to find an easy way.

To get the penny out of the dirty water the easy way would leave my fingers stained; to pass an examination in school the easy way by cheating leaves your soul stained; to get more money the easy way by dishonesty, leaves a dirty blotch on your heart. The easy way often is the hardest way. The lazy donkey thought of making it easy for himself, but instead the load became heavier.

The things that are best and most worth having are those for which we work hard. No, the easy way is not always the best. It certainly is not the best when it stains our fingers, and worst of all, our hearts.

OUTLINES

CLAUDE R. SHAVER

An Overlooked Reason for Thanksgiving

"Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth." Deut. 8:18.

Perhaps there is no country in the world other than America to which this thought so fully applies; and yet it is often overlooked, even in our thanksgiving meditations. We think of our harvests and other material blessings; which is all very well. But we need to analyze this special talent or blessing herein implied — the power, or ability, to get wealth.

I. No other country has had such a variety and volume of forest, mines and oil wells; of vast plains of untouched virgin soil; of ocean guarded borders enabling our men to apply themselves more directly to the exploitation of all this storehouse of natural resources.

II. No other country has been so lavish in

educational endowment, technical, classical, agricultural and commercial; enabling our citizens to bring specialized talents to bear upon this fascinating life work of "getting wealth."

III. The indirect returns from these natural resources should also be regarded as utilized by professional men and women. Incomes in this class are comparatively higher; even our politicians fare much more bounteously than do the numerous middle men and financiers.

IV. Notwithstanding these varied privileges, our American tendency is to regard ourselves as "self-made," or independent of God Almighty, and to feel little obligation to sustain religion or to take time for thanksgiving. This rebuke or warning was outlined long ago by the author of "Star Spangled Banner" who said — "Let us not indulge the unworthy thought that to us is left the privilege of enjoyment without the obligation of duty. We are responsible to the most sacred trusts, to our country, to the world, and to our God." Let politicians ponder this charge. Let exploiters of forests, soils and mines consider it. Let every citizen with quickened conscience study it with due regard for the meaning of his ballot. Let educators who mould the ideals of citizens also feel obliged to proclaim it and let the church continue her emphasis, even if not fully supported.

Making the Most of Thanksgiving

Text: "Go your way. Eat the fat and drink the sweet, and send portions unto him, for whom nothing is prepared; for this day is holy unto our Lord." Neh. 8:9, 10.

I. Yes, the day may include eating and drinking. Religion does not require a long face, or a solemn air. The good things for the body are provided by an all wise Father. He delights in seeing good use made of them. "The joy of the Lord is your strength. But our feasting should be practiced with the view of *developing strength*. Drunken revelry and gluttony are not conducive to strength; neither to joy.

II. A candid examination of resources, even in hard times and with honest recognition of God's goodness (such as occurred in Nehemiah's day) should be practiced. Comparatively there is always some margin for gratitude. Citizens of Jerusalem wept when they first thought of past glories; but a *second inventory* in "counting many blessings" brought joy.

III. That inventory included a new understanding of God's law and a deepened spiritual insight into the religious customs of the fathers. In fact the restored temple marked an epoch in religious consciousness not previously enjoyed by that ancient people.

IV. But the finishing touch, in that joyous festal experience, was the reaction in happiness which came when the less fortunate neighbors were remembered; and a taste of the maxim—"more blessed to give than to receive" had its happy reactions.

Thus did a deeper joyous experience of God's earthly children, in the renewed strength, both physical and spiritual, find an echo in the heart of the Father.

1

A Saving Tonic for Democracy

"Ye are the salt of the earth." Matt. 5:13.

It was not a mere presumption which prompted Jesus to assume that his life secret had a saving virtue for human life. It came out of his own conscious experience. Armistice Day always raises the point of Jesus' standard and its saving value in a democracy. The homely symbol of salt seems to illustrate the method by which Christ's truth becomes a saving grace for our form of social organization.

I. It invigorates by assimilation, becoming a vital part of the body. Jesus' method was to open the consciousness of followers through parables, miracles and precepts. The profound truths of divine life could be absorbed only by gradual consideration and extended meditation. High ideals of education are necessary to this result; such ideals are not found outside of democratic countries.

II. Salt purifies and purges; so the spirit and teaching of Jesus. "Leaven" as the Master used the word here is a living element imparting purified vitality into the dead mass of the loaf. Its movement, however, is quiet and pervasive. It does not encourage mass evangelism, or wholesale groups of converts. Excitement and sensation are no longer expected in Christian promotion. The Christ's figure "First the blade, then the ear, and after that the full corn (Mark 4:28). Thus a personal receptivity is implied: which process is encouraged through the individualism of democracy.

III. Salt sweetens and seasons thus bringing out the best in human nature. Note the case of vacillating unsteady Simon, changed into the rock-like Peter—strong leader of the apostles. So we might observe the life of

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Department EXP

Augustine, Francis of Assisi, Wesley, Moody, and Billy Sunday. Like the heaven cells, these lives touched others, imparting vitality sweetness and grace. Mussolini says men are "tired of individual liberty" (as democracy permits it). He says they are ready for stronger words like "order and discipline." Yet he misconstrues the effect of democracy, in which the discipline of independent thinking makes for stronger personality and spiritual power.

Mountain Mirrors of Providential Care

*"As the mountains are round about Jerusalem;
so the Lord is round about his people."
Psalm 125:2.*

The Psalmist uses his knowledge of God's out-of-doors to explain the Heavenly Father's method of caring for earthly children. It is an unusual method and can not be understood through reasoning processes alone. But mountains may reflect with mirror accuracy these great truths. Like mountains —

I. God is always near, though never obtrusive. Clouds and doubts obscure, but He abides always. The Majestic Mountain Presence is a bulwark against which forces of evil can not prevail.

II. The divine protection, like mountains, operates quietly, yet efficiently.

(1) The Presence imparts vigor, an atmosphere charged with ozone. A summer in the Rockies often restores vigor; so lofty Christian thought altitudes quicken and inspire. Daniel's "open window" instilled a courage to face heathen enemies. Summer vacation desires should not be merely physical. A "look unto the hills" of God's truth every Sunday brings power for defense.

(2) This protection comes through changed tastes and desires. That student, who told how God answered two of his petitions, illustrates this point. He prayed to get a good education and to have a gun. The former came about through Christian aid, and his desire for the gun passed as a childish dream.

(3) Farther vision and broader convictions offer protection from many debilitating forms of temptation; which like a swamp miasma are weakening young America today.

III. A man of affairs testified as to the value of church attendance in the Psalmists words; "The Lord is my strength;" which strength he found in the sanctuary.

I L L U S T R A T I O N S

WILLIAM J. HART, D.D.

Thanksgiving in Our National Life

Neh. 12:31. "Great companies of them that gave thanks."

It has all been told many times — often in long articles, and again with brief reference. But we are always forgetting history, and it is well to refresh our memory. Also, there are generations coming along who are to be informed.

Someone asked the other day for "a brief account of the origin of Thanksgiving." He wanted to use it in a short talk to a club of boys.

1621 — Governor Bradford, at Plymouth, proclaimed a day of thanksgiving, for the abundant first harvest. Festivities lasted nearly a week and were shared in by neighboring Indians.

1623 — July 30, appointed a day of thanksgiving in the Plymouth colony, when Capt. Miles Standish returned with badly needed

food and the news that a ship from Holland was sighted.

1781 — Dec. 13, appointed by Congress and observed throughout the country, as a day of thanksgiving and prayer on account of the victory obtained over Cornwallis.

1784 — Congress recommended days of thanksgiving annually for the return of peace.

1789 — Nov. 26, proclaimed by Washington as a day of general thanksgiving. This was the first national Thanksgiving Day.

1815-1862 — For a period of 47 years, from April, 1815, until April, 1862, days of national thanksgiving were forgotten and unknown in the United States. The custom was preserved, however, among people in New England States and pioneers from that section to other states.

1862 — April. Abraham Lincoln summoned his countrymen to "acknowledge and render thanks to our Heavenly Father for the signal

victories, vouchsafed by Almighty God, to the land and naval forces engaged in suppressing an internal rebellion and for averting from our country the dangers of foreign intervention and invasion."

1864—November. Abraham Lincoln fixed upon the last Thursday in the month, "observed by all my fellow citizens, wherever they may be, by humbling themselves in the dust, and from thence to offer up penitent and fervent prayers and supplications to the Great Disposer of Events, the Beneficent Creator and Ruler of the Universe, for a return of the inestimable blessings of peace, union and harmony, throughout the land, which it has pleased Him to assign as a dwelling place for ourselves and for our posterity throughout all generations."—*Editorial in The Observer-Dispatch, Utica, N. Y.*

1

God's Mercies Daily Repeated

Psa. 89:1. "I will sing of the mercies of the Lord."

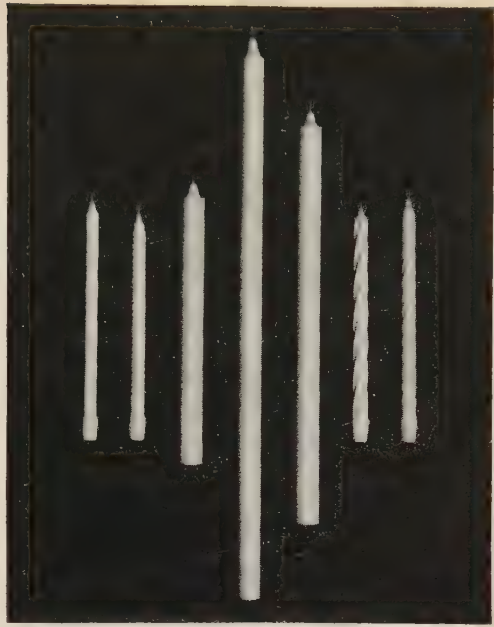
God's mercies are repeated with each returning day. . . . Each new day they come with a renewed freshness, breaking upon the soul with a new surprise. God's mercy is always the same; like the dawn, a thing on which we can depend. And yet, like the dawn again, it is always new, a perpetually renewed mystery of wonder and delight. It is like a familiar scene to which I return again and again, looking for the old beauties I have loved, and yet always finding something new. It is like a long-loved poem, where I linger again on the old words, and find each time some hitherto unrecognized shade of meaning. Or, most of all, it is like the love of a friend, always a rest and a peace to me, and yet always a wonder and a surprise. I say of God, as I say of my friend, he is always the same; I always know just where I shall find him, just what he will be. And yet I know that in God, as in my friend, there will always be something new and unexpected.—*Francis B. James in The Methodist Recorder, London.*

1

Farm Hospitality

1 Tim. 3:2. "Given to hospitality."

Farmer Fred Spilter is host to 40 unexpected guests. They are snowbound motorists. "I guess I can get along okay," he telephoned the highway patrol. "I've got 90 dozen eggs, a yard full of chickens and a



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smoke-house full of hog meat.—*The Associated Press, February, 1940.*

The Earliest Thanksgiving

Psa. 145:4. "One generation shall praise thy works to another."

It was in August, this very earliest Thanksgiving of all. And it was on an island off the coast of Maine, at a time before history had written the name of the United States in its book.

It happened fifteen years before the historic service held by Elder Brewster at Plymouth, in 1622. It was on August 9, 1607, when there was no settlement in the whole country except the beginnings of one at Jamestown, Virginia. On that day two vessels dropped anchor off what is now called Allen Island, and 120 colonists stepped gratefully ashore. Lord John Popham, of England, had sent them under the Plymouth Company. One ship, quaintly called the *Gift of God*, was commanded by Lord Popham's brother George, while the other, the *Mary and John*, had for its captain Lord Popham's nephew, Raleigh Gilbert.

Two years before this Captain Weymouth had explored the shores of Maine and put up a cross on Allen Island. He had also kidnapped some Indians, five of them. One of these, Skitwarries, was on board the *Mary and John*, coming back to his people. He had reason for giving thanks.

On that island, which was first called Saint George's, the Rev. Richard Seymour read the thanksgiving service of the Church of England, with his congregation of untried colonists kneeling on the rocky shore, in the August heat, before the cross that Weymouth had left.

Little they knew, by way of intuition, of the pitiful part they were to play in history. And it was well. Most of them were doomed to die during the first winter, and leave their bones in Maine sands. Others were to perish at sea, trying to make their way down to Jamestown. A year from that sultry day, only a few of that gallant company were to be alive, none of them in Maine. And the projected city was to be as if it had never been, lost in the sand and fog.

But history may well rejoice in the spirit which made them, on that strange, rocky shore, with the hazards of fate against them, kneel and give thanks.—*By Grace Louise Robinson.*

Give a Blessing with the Bread

Mark 8:6. "And he took the seven loaves, and gave thanks."

The church may well have a soup-kitchen, if it is needed; but the church ought never to be a soup-kitchen. . . . When the church gives a cup of cold water to a little child, it must be done in the Master's name. When the church ministers to the sick, the afflicted, the imprisoned, it must seek in them what the Master sought—their souls, to save them from sin. Bread? Yes, let the church give bread to the hungry, but never fail to give a blessing with the bread.—*Dr. Henry Van Dyke, "Essays in Application."*

All Shared the Dream

Gen. 37:19. "This dreamer."

Somewhere I have read or heard a German story of a certain poor man who always used to go about his work in such a spirit of joy and contentment, with such beautiful visions shining in his eyes, that he was called "the dreamer." When he married, his home seemed to be full of the same ideal peace and gladness. His wife and children were visited by the same visions. When a friend asked him how it came to pass, the man confessed that he had carried round with him all the time the dream that he was a king, and that his wife was the queen, and that the boys and girls were princes and princesses. They all shared the dream, and they lived it out pleasantly together, so that every pleasure was a royal entertainment and every meal was a royal feast. Thus their common life was lifted up and beautified.

The dream of the poor man is the reality of religion. The message of the Gospel is that men and women are all sons and daughters of God. . . . It delivers us from bondage. It shows us how to be happy. It helps us to be good.—*From "Essays in Application" by Dr. Henry Van Dyke.*

Thanksgiving for an Onion Crop

Psa. 26:7. "Publish with the voice of thanksgiving."

Over the hills and through the valleys in the scenic vicinity of Florida and Warwick, New York, a parade of sixty floats wound its way in mid-August, celebrating the bountiful onion harvest. The celebration was prophetic of the national thanksgiving season.

There were floats setting forth, in a colorful way, the whole process of onion production.

in this region that is inhabited largely by Polish-Americans, who probably bring their interest in festivals from the Old World. Cleaning swamp land, plowing, disking, fertilizing, harrowing, seeding, cultivating, weeding, pulling and topping, grading and marketing, were all shown on the carefully prepared floats. Houses and stores were decorated with strings of onions, patriotically combined with the Stars and Stripes.

Best of all, there was an onion queen, eighteen-year-old Martha Plock, who had been selected from a field of fifty-five contestants, all of whom had worked in the black dirt of the onion fields. She was glad to wear a dress adorned with fragrant onions, and so were the maids of honor—Eleanor Weiss, Genevieve Kowalecyk, Adele Blauhaus, and Loretta Briskie.

While most of these names are Polish, farmers of other nationalities were happy to join in the festival. In fact, Lieutenant-Governor Charles Poletti had this to say: "Orange County onion growers, consisting mainly of people of Polish, Irish, German, Italian, and early American descent, are living and working here in peace and harmony. By your example you are demonstrating that tolerance and mutual understanding can and should replace stupid hatreds.

"While we celebrate happily the harvesting of onions, let us give thanks that, unlike farmers in other countries, we are not harvesting for war. Let us give thanks, too, that we are living in a country where we may work out our own destinies unoppressed by dictators, free to gather together in friendly festivals such as this, free to speak, think, and worship as we please, all free citizens of a united free country."—*The Classmate*.

1

Armistice Day

Zech. 13:6. "And one shall say unto him, What are these wounds?"

Armistice Day should not be abolished, or its name changed to Peace Day.

To the more than four million American men and women who took active part in the World War, and to their families and loved ones everywhere, Armistice Day is held almost sacred. No day other than the birth of Christ means so much to them.

It is symbolical of the end of a great struggle to preserve and to perpetuate a form of government which guarantees to its citizens the blessings of life, liberty, and freedom to



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Armistice Day is a day of great consolation to those whose loved ones made the last sacrifice on the fields of battle; and to those living disabled men and women, Armistice Day is a reminder that they suffer in order that the present and future citizens may enjoy the blessings of liberty for which their ancestors fought and died.—*Major General E. E. Booth, U. S. A., Retired; Chief of Staff, 77th National Army Division, and Commander, 8th Brigade, 4th Div., in World War, in The United States News.*

✓ ✓ ✓

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Thanksgiving Prayers

Jno. 1:16. "From his abundance, we all have had a share."

Jesus was a man of prayer, yet the record gives us but eight of his prayers. The majority of these are mostly sentence prayers. He quotes two prayers from the Psalms. He utters a prayer for deliverance. One of his prayers is a cry of agony, one an exclamation of trust, one a plea for his enemies, while two prayers are outbursts of Thanksgiving. There are no more wonderful words than those recorded in Luke 10:21-24, and also, the real Lord's Prayer as given in the Upper Room. The prayer familiarly known as The Lord's Prayer and found in Matthew and Luke is more correctly The Disciples Prayer. Only appreciative and thankful hearts are thanksgiving hearts. Many will excuse themselves from Thanksgiving Service this year, on the pretext that they "have nothing to be thankful for." We offer no bribes or prizes for their attendance but a main reason why some persons do not have more from God, is because they are stingy in giving thanks to their God for the seeming "little" they have. This getting minus giving has become quite a popular obsession with a large number today. No wonder God withholds large blessings to small and weasled souls. They wouldn't know how to use them, anyway. We like that phrase "giving thanks."

Throw It A Bone

Jno. 4:32. "I have food to eat of which you do not know."

We feed our bodies, twenty-one times and more, each week. But there are persons all

around us who don't even throw a bone to their soul, once a week, or even once a year. Still, they would almost strike you in the face, if you reminded them that they were starving their souls and depriving their children of Christian training. What is more pathetic than the sight of a lean soul in a fat body, especially, when you know that neither are comfortable? Here is a little sonnet for your Financial appeal sheet:

"Some pay their dues when due;
Some, when overdue;
Some never do;
How do you do?"

In the meantime, the church must meet her bills when due, or suffer the loss of prestige in the community. Yes, it does cost to save souls. But the cost in an average church's giving is insignificant, compared to what it cost the Son of God, who gave Himself, that we, through his death on the Cross might find eternal life.

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Gospel of Education

Luke 2:52. "He gained in wisdom."

Many of a nation's youth are in school and college—we wish there were more. A democracy cannot thrive upon ignorance and illiteracy. Mankind has too many sects, groups and "free-thinking" individuals who are slaves to the masters who wield the lash. We note it in the political, religious and educational fields. We are too easily affected by mass thinking, or no thinking at all. We allow our judgment of values, of truth, of honor to be affected by some mathematical count at the polls, "Vox Populi, Vox Dei!" Where are our abstract and uniform standards of justice and right and wrong? Without education of both soul and mind, man will be regimented into some political, social and economic system born of its own self-delusion. We fall for some new measure, some new system, some new principle, a new State. And so we destroy our traditions, our common culture and finally ourselves. When man can justify himself by any resort to the expedient, the conscience itself becomes a lame duck. The Gospel of Education should be a saving and constructive force here. The principles of democracy must be taught in both school and church. If America does not watch out, the advocates of the Gospel of "try anything once" will get us. Already, may be heard the gospel of a thousand "isms," political, rel

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gious and economic. We are not hopeless, but to be "forewarned is to be fore-armed."

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Unsolicited Glibness

Eccles. 3:2. "There is a time to keep silence and a time to speak."

But when is that time and to whom is this sagely admonition most applicable? What must we think of those returning World's Fair visitors, who have nothing to enthuse over, save "hot dogs," "pop" and cocktails, "big" buildings, consumption of "gas" and "swell nudity shows?" Verily, "silence is golden" here. Or what shall we do with that dangerous and inflammable individual, who, entering a public place, raucously bawls out the familiar headlines concerning some European event together with his unsolicited opinion and solution? In the fields of physiology, mathematics and history, one must study many years to qualify as an expert, but seemingly, in political, economic and religious fields—the butcher, baker and candle-stick maker, not only has the answer to the problem, but will holler the louder to impress you with the little he really knows. Herbert Spencer, who could describe and analyze, if not always explain, ironically refers to a "Frenchman, who, having been three weeks in England, proposed to write a book on England; who, after three months found that he was not quite ready; and who, after three years, concluded that he knew nothing about it." Christ has no "credits" for the ready omniscience of the glib uninformed.

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Anti-Bellum Love

I Jno. 4:20. "And yet hates his brother, he is a liar."

Aristotle was once asked, "what becomes of those who tell tall tales?" He replied, "that when they speak the truth, they are not believed." For more than twenty-five years, the old world has had to listen to some rather tall tales, taller than the combined heights of the Empire State and the Rockefeller Building. And still boredom and untruth lacketh no followers. The machinations of War and Propaganda are still deceiving God's people, and are more deadly to the religion of Christ than the bombs, machine-guns and poison-gas with which contestants annihilate each other. And yet how solemnly, we vowed: "it shall not occur again." It takes a long time to regenerate some individuals and nations.

Harvest

Jno. 4:35. "And then cometh harvest."

Gal. 6:7. "A man reaps just what he sows."

Matt. 13:39. "The enemy who sowed them is the devil."

Luke 20:25. "Pay the emperor what belongs to him, and pay God too."

Whether of fruit or grain, good or bad deeds, harvest inevitably follows. Man may say: "Four months more and the harvest will come." God, however, says: "Look! I tell you. Raise your eyes and see the fields, for they are white for harvesting." Evidently, God has a harvest day as well as man. God's harvest, however, is both present and constant, while man's is spasmodic and uncertain. Our democracy has two reaping days this year—our National Thanksgiving and our National Election. What will the harvest be? In a Christian Democracy, these two events are mutually related and should be correlated. But man has departmentalized and segmentized his religion from his political citizenship and duties and what a harvest of noxious weeds and poisonous ivy is this! The remark of Jesus to his disciples: "Render unto Caesar the things that are Caesar's and unto God the things that are God's" is often cited to prove that Jesus advocated an antagonism between God and State. The facts are that the early Jews were Roman subjects and under protection of the emperor. They should meet their obligation and pay their taxes. They also must pay their dues to God. Jesus has no use for tax-dodgers in either Church or State. Fealty to God, implies fealty to State. So interwoven is all life today, that good religion demands good citizenship. Causes for thankfulness to God for physical preservation should include thankfulness to God for our political and spiritual freedom. Thanksgiving has no meaning without thankful living.

✓

Spiritual Health

Mark 5.15. "And in his right mind."

I Thess. 5:23. "In spirit, soul and body, may you be kept sound."

I Jno. 1:1. "Life has been revealed."

Health cultists adopt different names for it, they call it "mental health," "mental hygiene," "social hygiene" "psychic and cosmic health," "Food Diet" and a score of other "healths." Walk right up, make your choice and pay your price. But names after all, are but the sign-posts of reality. What we really

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need is reality itself and this is Soul Health and Spiritual Health. Let us however, listen to a few experts: "large-minded religion," says La Rue in his work, entitled "Mental Hygiene" . . . supports us under shock as nothing else can. It helps us to establish a strong mental constitution and to maintain a self-assured high-level integration." He concludes, "the religious type of character is the type which, other things being equal, is the best adapted to maintain mental health." No, La Rue is not a church parson preaching. And here is a quotation, from one of our greatest living philosophers, Professor Overstreet's, "In Influencing Human Behavior"—a reliable and safe

aid to Christian workers: "In every coming together of minds, that are really serious to understand, there is something more than the sum of minds. There is the Creative Plus which no one mind by itself could achieve." Professor Link in that best-seller, a few years back, "The Return to Religion," has much to state concerning the relation of religion to health. He says: We have become the fools of reason, and the dupes of scientific truth (so-called). Psychology is rapidly vindicating the basic doctrines of religion with experimental proofs, a few of which are as yet widely known. God has much further revelation concerning His truth.

BOOK REVIEWS

I. J. SWANSON

CHRISTIAN ETHICS IN HISTORY AND MODERN LIFE
By Alban C. Wiggery. Round Table Press, N. Y., 1940, 318 pp. \$2.50.

The author, an Englishman, is Professor of Philosophy at Duke University, and is already favorably known to many through his book, *Living Religions and Modern Thought*. This volume has the same clarity and vigor of expression. It is a rather exhaustive and fair interpretation of the basic principles of Christian morality and their practical applications today. After several chapters giving the history of the development of Christian Ethics, meeting criticisms, and comparison with Non-Christian Ethics, he devotes the closing four chapters to "The Christian Ethics of Sex and the Family;" "Christian Ethics and Politics," "—and Economics;" "—and Human Culture." One could wish to quote extensively, e.g., his dealing with the salaries of "Big Business" executives, but space forbids. The book is to be highly commended. —Wm. Tait Paterson.

FIFTY-TWO STORY FOR CHILDREN
By Daniel A. Poling. Harper and Bros., N. Y., 1940. 99 pp. \$1.25.

Dr. Poling is nationally known for his work in Christian Endeavor and other youth movements. These children's sermons are not of the highest order but they should prove profitable to those of us who regularly or frequently preach to children. Preaching to children is as hard a task as we undertake, and we sometimes find it difficult to secure material. This book will help to "prime the pump."—Wm. Tait Paterson.

SNOWDEN'S SUNDAY SCHOOL LESSONS 1941
By Earl L. Douglas. Macmillan, N. Y., 1940. 370 pp. \$1.50.

Dr. Douglass has done another fine job in this volume. The material for each lesson is full, clear, and well-arranged. The "hints to teachers" at the end of each lesson should be very helpful. Many preachers will find the volume of assistance, especially in exposition. —Wm. Tait Paterson.

PROTESTANTISM'S HOUR OF DECISION
By Justin Wroe Nixon, Judson Press, 154 Pages, \$1.50.

In America the church is not persecuted as it is abroad. We are not threatened by attack from without but decay and the spirit of defeatism within. Prosperity, progress and increased comfort have dampened our

enthusiasm. A watered down gospel has ceased to have its challenging appeal and its transforming power. This book was written to challenge protestants to rethink their religion, to cherish their values and see both the possibilities and the dangers for the church in the present hour.

The first three chapters deal with The Christian Faith, Our American Contribution and The Relationship between Democracy and Protestantism. The roots of both Christianity and democracy are traced.

The last three chapters deal with specific problems in the realm of International Relations, Economic Reorganization and Religious Cooperation. The author is one who does not deal in glittering generalities. His point of view and spirit are seen in this sentence "Without a deeper sense of God at work in history, accessible to his church and to the heart of the individual, we shall not make headway in dealing with the demons of war and in finding the way to peace."

Dr. Nixon is a professor in Colgate-Rochester Divinity School. —Charles F. Banning.

REACHING THE UNCHURCHED
By Alfred L. Murray. The Round Table Press., New York. 150 pp. \$1.50.


The distinguished pastor of the First Baptist Church in Lansdale, Pa., has written a number of excellent books and contributed largely to religious journals. Here he has presented a volume of great value to both ministers and laymen who are interested in the supreme task of the church, the winning of the lost.

It is not a book of evangelistic methods that so often produce only temporary results, but it is an earnest and sincere appeal for personal work in bringing the unsaved to Christ and into the church. It abounds in well-told illustrations of individuals who have become great Christians because they were led to Christ by some loved one, some friend, or some Sunday School teacher.

The author finds in the example of Jesus and his disciples the most fruitful method of evangelism. He insists that every one can find some way to reach some one else and win him to Christ. He suggests the use of tracts, the speaking of a word in season, the writing of letters, the setting of a good example, and earnest prayer as means to the great end. He also

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believes that the converted should be immediately put to work in the vineyard.

—Talmage C. Johnson.

THE ART OF PRAYER

By William Bruce Walker. American Tract Society, N. Y., 1940 272 pp. \$1.50.

The author is a Louisianan, now pastor of the Church of the Nazarene, Haverhill, Mass. There are twenty-three chapters, evidently a collection of sermons on prayer. His position is strongly conservative, as we would expect, but well supported and, for the most part, fairly by Biblical quotation. He ranges widely in his illustrative material, and much of it is excellent. Any minister contemplating a series of sermons on prayer—and many in our congregations would be helped by such a series—will find much usable matter here.

—Wm. Tait Paterson.

SONS BUT NOT HEIRS

By Alfred J. Penny. Putnam, N. Y., 1940 223 pp. \$2.50.

The author is a Newfoundlander, educated in Canada and the U. S., an ordained minister. He is now engaged in writing for papers and magazines. This is a volume of essays delivered over the National Broadcasting Company to the U. S., Canada, and Mexico. It bears the sub-title: "The Trend of the Church." He discusses the falling off in attendance, in support, and in service. He finds the fault in both pew and pulpit. The pew is empty and sometimes the pulpit is too full. Indifference is the great sin of the layman. The sermons of some preachers are too intellectual, while those of others are an insult to intelligence. "The ideal preacher of today . . . is the man who is intellectually honest; the man who keeps his theology as much as possible in his study and takes his religion to the pulpit. . . . He has a progressive mind and a Christ-like spirit." None of us are much the worse for being goaded. This is a good.

—Wm. Tait Paterson.

THE MESSAGES OF THE PROPHETS, TO THEIR DAY AND OURS

By Dall C. Baer, Pulpit Digest Publishing Company, Great Neck, New York. 152 pages. \$1.50.

From the pen of the pastor of the Trinity Lutheran Church at Selinsgrove, Pennsylvania, come sixteen good sermons on the Old Testament prophets that make a very attractive volume that will prove most helpful to all students of the Bible. Mr. Baer has caught clearly the outstanding characteristic in the message of each prophet and presents it forcibly to the reader. Job,

Daniel, Nehemiah and Elijah are included in the studies and two chapters are given each to Isaiah and Jeremiah. The author loves the prophets of the Old Testament and his love is contagious for the reader.

—Charles Haddon Nabers.

CAN RELIGIOUS EDUCATION BE CHRISTIAN?

By Harrison S. Elliott. The MacMillan Company, New York. 338 pp. \$2.50.

The head of the department of Religious Education and Psychology in Union Theological Seminary New York is the author of this authoritative volume on modern religious education. Religious education declares Dr. Elliott, must be centered upon actual experience. He discusses the Barthian movement and the departures therefrom by Emil Brunner, in its bearing upon the educational movement in the modern church, emphasizes the modern approach to the Bible and insists that each generation and each individual must discover truth for himself and make a personal application. "Beliefs determine the emphasis and direction of life and are of crucial importance. But beliefs are one's own and not those which have been authoritatively accepted which are dynamic." It is a challenging volume whose message will stir the mental processes of every reader, whether or not he is prepared to accept all the conclusions of the author.

—Charles Haddon Nabers.

HE OPENED THE BOOK

By Teunis E. Gouwens, D. D., Revell, 178 pp. \$1.50.

When Jesus returned to his home town, after the opening of his ministry, "He went into the synagogue on the Sabbath day and stood up for to read."

Dr. Teunis E. Gouwens, minister of the Second Presbyterian Church, of Louisville, has taken this incident as the text of his book, "He Opened the Book." It is his belief that there has been a drift away from the Bible on the part of both preacher and people and that a return to it must be a most important factor in the revitalizing of the church.

The book is mainly addressed to ministers and should prove useful and stimulating to young men who have been misled by teachers who have not quite digested their own theology, as well as to older men who have missed the fact that most of the new ideas are found in the old book.

There are chapters on the Bible in the world, in the parish, in social life, in the study and in the pulpit. There is counsel, written out of the experience of a pastor, for ministers who have tried to lay foundations other than the ancient ones. The point of view is conservative, but progressive and tolerant.

—Alvin E. Magary.

SUCCESSFUL PARTIES

By Louise Price Bell. Fleming H. Revell Co., New York. 220 pp. \$1.50.

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—Talmage C. Johnson.

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By Thomas A. Stafford. Revell, New York., 158 pp. cloth. \$1.50.

This book of prayers, meditations and religious essays by the Executive Secretary, Board of Pensions of the Methodist Church, shows every mark of having come from the soul of a man who has long practiced His Presence. It is fresh, smooth and is one of the easiest books of its type to read and follow. From beginning to end one is conscious of the author's awareness of God in his daily life.

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—W. R. Siegart.

JESUS AND BROKEN PERSONALITIES

By Brooksie Stillwell Wells. Revell, New York., 283 pp. cloth. \$2.00.

There is nothing more difficult to write than a simple story, and there is nothing more valuable for instruction than a simple story. Jesus' great parables will remain the finest through all time.

This book by Mrs. Wells presents Jesus in relation to persons from the beginning to the end of His earthly ministry. Its material is excellent. Some parts of every story are imaginative, but the entire body of material is skillfully handled. I like the stories, and I like the way they are presented. For children and grown-ups alike this book will be valuable. Mrs. Wells tells her stories well, and she keeps Jesus central in each. The home and the church should find this book very useful.

It has thirty-four stories, an epilogue and a good bibliography. From the background material involved the author must have worked on the stories for several years. Every church should have this book in its Bible School library.

—W. R. Siegart.

LET'S CELEBRATE CHRISTMAS

By Horace J. Gardner, A. S. Barnes & Co., New York. 212 pp. cloth. \$2.50.

When this book came Mrs. Siegart and the children picked it up, examined it, and said, "That's just the book we want." It disappeared and I had to find it again. I have showed it to several people and they have said similar things. It fills a definite need in an admirable way. It is a complete book, and it is a delightful volume.

Here are the contents: The Greatest Christmas Story Ever Told (from Luke's Gospel); Christmas Symbols, Legends and Customs from Many Lands; Christmas Today in Other Lands; The Christmas Party; (this includes some recipes for Christmas dishes, candy, etc. The author might have added some good Pennsylvania 'Dutch' cookie recipes; there are none better.) Christmas Carols, with music; Christmas Plays; Christmas Stories (there is one in the 1938 Minister's Annual on the Christmas Tree which he might have used).

This is the only complete book of its type and I can recommend it as very good and useful.

—W. R. Siegart.

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By Ann Morgan, The Standard Publishing Co., 154 pp. \$1.50.

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There were only two or three of us
Who came to the place of prayer;
Came in the teeth of a driving storm,
But for that we did not care.
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master himself was present there,
And gave us the living bread.
Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

I. Money for Missions

Characters: Church Treasurer, Two Missionaries, Four Christians, Reader, Singers.

Church treasurer sits at a table with empty bag on the table before him.

Singer, (without): "O Zion, Haste," (one stanza only.)

Treasurer: It is easy to sing that we should hasten with the work of missions. But when the pastor's salary is paid and the janitor's bill is met and the water and light bills are paid,—the treasurer finds the bag is empty. People talk a lot about missions, and they sing "O Zion, Haste" and "I Love to Tell the Story," but I doubt if they mean any of it. (*Enter Missionaries.*)

First Missionary: At least someone loved missions and talked missions until we left the homeland and went out to tell the story. Someone gave enough money to help us to get to the far countries, and some of us are supported there by the gifts of Christians. But when we know how few young people are volunteering for the mission fields and how few of those who do volunteer are being sent, and how few of those who are sent are adequately provided for, we wonder what is the matter.

Treasurer: I'll tell you one thing. The people use the envelopes which provide for missionary giving, but the missionary cause is not presented often enough. I know a church which took the money out of its missionary treasury and built concrete steps for a building for its church school with it.

First Christian: That was a misappropriation of funds, and could have been punished by law.

Treasurer: The trouble is that we think money given to the Lord may be used for just anything about the Lord's work.

First Missionary: The trouble is that we forget that Jesus said for us to be missionary and that no church can be a Church of Christ and not be missionary.

First Christian: Oh, we are missionary—a little. (*Enter other Christians.*)

Second Missionary: There is no such thing in God's sight as being a little bit missionary. Either people are doing what they can to obey the missionary command, or they are not doing what they can and they must answer to God for their disobedience.

Second Christian: But we have a building that needs repair badly. We can't be missionary until we get our

building repaired. Charity begins at home, you know.

First Missionary: Find the chapter and verse where Jesus ever commanded us to have Church Buildings at all. He must feel that missions are a more important matter than a building, or He would have commanded a building. While we build fine buildings, souls are dying without Christ.

Treasurer: I wonder what He would say about our church budgets.

Reader (outside): John 3:16 and Matt. 28:18-20.

First Christian: I'll tell you why I don't give more to missions. By the time I've done what I can for the building fund and the current expenses, I feel I've done my part. Besides, I heard an officer of the church say "Don't emphasize missions. It might cut down the money for the local work."

Singers (without): "Where Cross the Crowded Ways of Life."

Second Missionary: What do people think the church is for, anyway? It seems by now everyone should know that the church is a group of individuals called out into the world to tell the world about Christ. If they are down and make themselves into a social club, they have lost the purpose for which Jesus founded the church.

Treasurer: I guess you're right. We are a long way from what He planned.

Third Christian: I have just been reading "The Christ of the Indian Road" and I want to double my pledge for missions. I've decided to begin tithing as a regular practice and to see that a good part of my tithe goes to missions.

Fourth Christian: I never tried tithing until this year, but I've been urging it on everybody since I've tried it. It is the Scriptural way, the adequate way. It is the way of blessing. I don't believe I have found a single tither who hasn't been specially blessed by tithing.

Treasurer: I know you've done more for missions this year than most of the others have. If we had a few more who care as you care, we wouldn't be giving suppers for church funds. We'd have all we need and more.

First Missionary: Practically all the missionaries are tithers.

Second Missionary: If the church members would

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the more people would volunteer for missions and the missionaries would be supported.

First Christian: And I'm sure Christ would feel we were more obedient. I'm going to do better. I shall become a tither, and I shall make my missionary offering one that will honor Christ.

Second Christian: So shall I. I'll not decrease my other pledges, but I'll pledge more to missions.

Treasurer: I believe the church is waking up. I believe we mean it when we sing "Open Mine Eyes."

Singers, (without): (third stanza only) of "Open Mine Eyes and Let Me See."

Missionary: I feel better. Let's get on with the task. Exit all.)

A Prayer for Missions.

Congregational songs: "Something for Thee," "There Is Power in the Blood," "I Have A Friend."

I. Men for Missions

Songs: "I'll Go Where You Want Me to Go," "Willing Am I," "I Would Be Like Jesus," "Help Me to Find My Place," "Take My Life and Let It Be," "From Greenland's Icy Mountains."

Scripture, Matt. 9:35-38.

Prayers, for volunteers, for missionaries on the fields, for the work of those who send out the volunteers.

Sermon, "Take Mark," Text, II Tim. 4:11.

Intro. The need of missionaries and ministers is known. We have the men who can do the work. The difficulty is in getting the men to see the need and to choose the work of God. In order to do this we should—

I. "Pray the Lord of the Harvest."

1. When Jesus wished His men to know the need, He set them to praying about it.
2. The beginning of the next chapter shows how the ones who prayed earnestly were the very ones who, themselves, became laborers and helped to answer their own prayers.

II. The Church schools should "take Mark."

1. The church schools have many young boys and men who can be interested in the matter.
2. They should talk missions to these young people.
3. They should pray for missions and teach the young people to pray for missions.
4. They should invite missionaries to speak in the schools often and should treat them with the highest honor. The church schools should "take Mark."

III. The Young People's Societies should "take Mark."

1. Mark at his wistful, earnest best is in their midst.
2. Training is their work.
3. Inspiration is their task. Urge them to "take Mark" and help him to become a missionary.

IV. The home should "take Mark."

1. The attitude of the home toward Christian workers is the secret of many a young person's attitude toward the church.

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2. Let us make our homes sanctuaries for the missionaries. Count it an honor to entertain one.

3. Read and talk missions in the home.

4. Count it an honor to give your child to the highest task this world offers. "Take Mark."

V. The church should "take Mark."

1. Inspire him to the task.
2. Have frequent calls for life-work recruits.
3. Speak often and earnestly of the honor of sending out a missionary.
4. Keep the work of the missionaries ever in the heart of the people.
5. Help Mark to go to school if he needs such help.
6. "Take Mark."

Con. Let us put our best efforts into the missionary task. Let us honor the work of the missionary. No church has a right to a minister who has not sent one out. "Take Mark."

III. Mission-Study

Songs, "I Love to Tell the Story," "Tell It Out," "He's My Friend," "Send the Light," "We've a Story to Tell to the Nations," "Lift Him Up," "Everybody Ought to Love Jesus," "More Love to Thee, O Christ."

Talks:

1. How the Bible School Emphasizes (or should em-

phasize) *Missions*, by the Bible School superintendent or a teacher.

2. *How the women study missions*, by a representative of the missionary society.

3. *How the church studies missions*, by the minister.

4. *How the children study missions*, by a representative of children's work.

5. *How the young people study missions*, by a young person.

6. *If you have a men's missionary society*, let their representative tell how they study missions.

Prayers:

1. That we may study about the missionaries and know their work.

2. That we may be able to lead other people to love the missionary cause.

3. That we may make missions the most important activity of the church.

Scripture: A Missionary Tells What He Has Suffered for Christ, II Cor. 11:23-28.

IV. Prayer for Missions

Songs, "Have Thine Own Way, Lord," "More Love to Thee, O Christ," "Send the Light," "I Need Thee Every Hour," "In Christ There Is No East and West," "Will There Be Any Stars in My Crown."

Scripture: A missionary prays for a mission church, Phil. 1:3-11. A missionary's prayer, Heb. 13:20, 21.

Talks:

1. Missionaries ask to be prayed for, by someone who may use Eph. 6:18-20 as a base for his remarks.

2. Prayer for missions is one way of helping missions.

3. Prayer for missions will make us more missionary.

Prayers: A series of prayers the individuals supported by your congregation. Mention these missionaries by name.

V. A Fellowship Dinner for Missions

Let your last meeting in this month of mission-study be a dinner in honor of some particular missionary. If it is possible to do so, choose a missionary who is on furlough and can be present at this dinner. If you cannot have a missionary, have some member of the church represent a missionary. Give this person plenty of notice ahead. Get the missionary society to serve the dinner, if they will, and have missionary bank at each plate in which each person will deposit an offering for the missionary. If these banks are the place-cards, to be turned in after the dinner and if they (therefore) have names on them, your offering may be somewhat increased. The dinner itself, of course, is announced as a free one, but the people are notified ahead that they

will be expected to make an offering for missions. The method of taking the offering, however, need not be mentioned. The dinner need not be elaborate. The program might be something like the one which follows:

Grace before meat.

Instrumental music, (missionary music) for five minutes while everyone gets settled.

Bible reading, John 3:16 in concert.

Solo, by a member of the missionary society. (Let it be missionary)

A talk by the missionary or his representative, "My Work."

A round-table, of questions and answers about the missionary's work.

Closing hymn, "Blest Be the Tie."

Benediction.

THE MINISTER'S WIFE

Continued from page 509

when ministers' wives may give gifts with propriety, it is in the case of motherless brides-to-be, and those who are away from home and family. Just now there are many marriages between men in the service of the country and young women who may very well merit hospitality and special attention from the minister's wife.

Entertaining in parsonage families presents a problem of no small magnitude. Many ministers' wives find it an ordeal to do so, in the midst of the many interruptions to parsonage living. Yet the average minister's wife longs for some social life, especially if accustomed to it before her marriage. Her husband and children need it quite as much as she does. But the moment she begins to entertain persons within the parish, her troubles begin.

Obviously, she cannot afford the money, time or strength to entertain all of her husband's parishioners, or even to invite those who entertain the minister's family. The best way, according to some is not to begin to entertain either individuals or families. Invite groups representing organizations, boards and committees. This does away with the personal element, prevents hurt feelings, and forestalls too frequent calls from those who abuse hospitality. If a minister's wife cannot entertain, let her guests be personal friends of the family who will bring some fresh note of interest into the minister's home.

Many ministers' wives follow the custom of opening their homes to church groups with

the understanding that refreshments and entertainment shall be furnished by such groups. Under this arrangement, the minister's wife may proceed with the duties (in and out of the home) which devolve upon her and be ready when the time comes to act as hostess with poise and pleasure.

To get back then to the main question, we believe that most ministers' wives would answer in the negative. This does not rule out personal friendships entirely, but we believe that they must be kept in abeyance for future cultivation. "I like Mrs. James immensely, for she is world-minded, and we have much in common. But we do not display our liking for each other," said a minister's wife in discussing this question of friendship. This is the kind of friendship which is likely to progress on a purely personal plane after the relationship of pastor's wife and parishioner has terminated.

The safest kind of friendship which may exist during a pastorate is that between an older woman and the minister's wife. To the parishioners such a friendship savors of a mother and daughter relationship, and indeed that is exactly the type it is. Nobody takes exception to that and such friendships have proved to be bulwarks of strength when tragedy or trouble overtakes the minister's wife.

It is sometimes possible for a minister's wife to have friendships with women in the same community, but outside her husband's parish. As long as they are based on some common tie such as former acquaintance, similar employment before marriage, the same hobby, they are not likely to arouse jealousy within the husband's parish. Friendship with another minister's wife has its advantages, for both speak a common language. But there is always the danger that "shop-talk" will rob such a friendship of desirable stimulation.

In conclusion, we suggest that, generally speaking, intimate friendships for a minister's wife are rarely possible. Instead, she must compensate for the lack of them by cultivating a friendly interest in all the women of her husband's parish. Some one has said, "A minister might as well give up if folks don't like his wife." The challenge is ours, then, to make ourselves so agreeable to the women generally in our husband's parishes that we multiply their powers and opportunities for advancing the Kingdom. After all, we make common sacrifices for common aims, and in so doing find many compensations.

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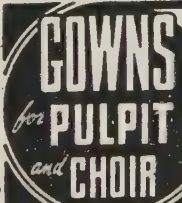


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THE PASTOR IN HIS PARISH

Continued from page 506

of life, people are torn and lacerated, and have fallen by the way. The pastor in his work as under-shepherd must see what the Chief Shepherd saw, before he can have "compassion on the multitudes." He must do more than see the rich and the poor in church in their "Sunday's best;" he must know their problems, temptations, and heartbreaks, before he can form the overflow of a compassionate heart break to them the bread of life.

The calling pastor soon discovers that at the heart of life there is a cross borne by all men. There are many people who have been terribly beaten in the fight of life. And there are a multitude of people who are lonely and long for companionship. These people need more than instruction in the church and great ideals preached to them. Only the pastor who constantly comes into contact with the sad and perplexing side of life, can feel and understand those great words of God: "Comfort ye, comfort ye my people." The most rewarding work in our whole ministry is to stand close to people whose hearts are bleeding. But the pastor does not stand alone with them. God is there too. Where people are calling upon God in a great crisis, he sees God at work. And the pastor is there as a Man of God.

A pastor who mingles with his people and befriends them will gain their confidence. They will confide in him. Burdened people are relieved if they can go to some sympathetic friend in whom they have confidence. Such people may need advice, but what they need more is sympathy and a friend's affection. What some burdened people need more than anything else is to find a sympathetic listener. In many lives these days, care-worries and discouragements are fomenting tension until it is near the breaking point, or, if you please, the bursting point. A sympathetic pastor who knows how to listen can be a "safety valve" for all such. Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church in New York City, warns the ministers that it is at this point that most of them fail. He says: "They are over-anxious to give advice to people. They want to preach to them, to tell them about God and prayer. There will be time, of course, for these important considerations, but they should not be intruded before the whole story has been told or before the inquirer is ready to accept help. The first rule for the

successful conduct of an interview is — listen. The second is — listen. The third is — listen. Always be on the alert to catch word or phrase that may be a clue to the hidden problem. Try to see and understand the personality behind the explanations and evasions to which you are listening." People will unburden themselves to a pastor, because they believe that he of all men is living close to the heart of God. A great trust reposes in him, and if he would show to troubled spirits a new way of life and inspire them with holy visions, he must, like our Lord, believe in them. This will rekindle faith in souls where its flame has gone out. We recall, how in Victor Hugo's classic *Les Miserables*, the Bishop influenced and transformed Jean Valjean because he believed in him. This privilege may come to every pastor who lives with his people.

The pastor is brought into the most intimate relations with his people in times of sickness, sorrow, and death. If he has the right approach at such times, any barriers that may hitherto have existed will vanish. If he has a shepherd heart, his soul will fuse with that of the afflicted and enter into his suffering. The visit of the pastor to a sorely troubled home can be made an occasion never to be forgotten by the family. The pastor comes with a message of love and hope where joy and health have gone out like a tide. He is welcomed in such homes because he brings God's message of comfort. Richard C. Cabot, Professor Emeritus of Social Ethics and Clinical Medicine of Harvard said: "I am persuaded that the minister has a place in the sick room — a place not that of the doctor or the psychiatrist or the social worker or anybody else. His duty there is to bring all he can of the great energies, certainties, faiths and comforts of the Christian religion. . . . If he has these faiths, he has a very great asset, perhaps the greatest of all assets that a person could have in dealing with the sick. The peculiar privilege and capacity of the clergyman springs from the fact that he has a living and practical belief in God, in immortality, in the saving qualities of The Gospel of Jesus Christ, and in the literally infinite possibilities for growth in every human soul."

In the hour of sickness, loneliness, and death, people are extremely sensitive to love and kindness and equally as sensitive to thoughtlessness and neglect. For the pastor to fail at such a time is to fail God. In great distress people become sober-minded. Some who have lived far from Christian influences,

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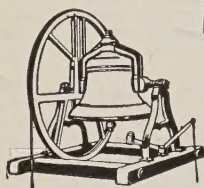


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ask in despair: "What is the ultimate goal of life?" And others whose faith has never wavered, want to hear again in the hour of distress, "The Story of Jesus and His Love." In either case, the pastor can meet their need with the gospel of him who is the Way, the Truth, and the Life. The greatest blessing that a pastor can leave in a home when he departs, is the feeling that God has been there.

A pastor who lives with his people, receives more than he gives, and what he receives is something that he can not get in any other way. At times, faith in our fellowmen runs low. It will be vitalized as we go in and out among our people, and see noble examples of brave struggles, heroic action, and faithful living. My faith in God and in my fellowmen has been greatly strengthened by the nobility of character which may have demonstrated in the midst of trying circumstances. Pastors calling will not only strengthen the pastor's faith, it will also keep him humble. Dr. J. T. Stocking expresses exactly what I have in mind, when he says: "It is easy for a minister to fall a prey to the delusion that he is a man of peculiar excellence. He may come to think of himself as one of the few who have not bowed the knee to Baal. But acquaintance with one's congregation is designed to disrobe one of the garments of self-righteousness. What minister does not come away from homes at times, saying: 'God, be merciful to me a sinner?'" And the greatest reward of all, that comes to a calling pastor, is that in bringing cheer and comfort to others, he automatically finds the shortest route to cheer and comfort for himself. The pastor who mingles with his people receives more than he is able to give.

Since the ministrations of the pastor are moral and spiritual, there is no definite way of counting the results. He may spend much time with certain individuals and never quite know what the outcome will be. The effect of much of his work will never come to his notice, and he must wait until all the results are gathered and reviewed before God in whose hands rest the final issues. When the Augustinian monk of Italy had finished his sermon, he did not know that the result of his burning words would be a great reformer, a powerful preacher, and a saintly character in the person of Savonarola. The illiterate layman preaching in a barn in Ireland, and telling in simple words the story of the cross, did not know that his words were influencing young Toplady, from whose pen was to come

that great hymn of the Church, "Rock of Ages, Cleft for Me." We must wait for the future to disclose the results of much of our work.

Finally, and more important than anything else, the pastor's work is not a job to do but a life to live. The Christianity we preach is not a science to be studied but a life to be lived. "More than all that we can do is the force of that which we are." Knowledge is power but character is far greater power. He is a true pastor who lives in his parish what he preaches in his pulpit.

It is entirely possible for a man to be a good pulpit orator without much character in daily life. The man is more than the sermon. People are moved by the pastor who is himself a mightier force than all that he utters in the pulpit. Confucius said: "The superior man blushes for fear lest his words should exceed his deeds." We shall win others by what we are in Jesus Christ rather than by virtue of our position. Above the sound of our words must be heard the voice of God speaking through our personality. The pastor must practice what he as the preacher preaches. Mary Lyman in her book entitled, "Jesus," says: "Jesus' unique contribution to religion was in the dynamic of his personality as identified with his message. Behind the teaching was the life, giving fresh and vital meaning to the teaching," Jesus' message was the overflow of a good and godly life. His message was his life, extended and prolonged.


A prominent layman has given this definition of a minister: "A man who lives life as a layman ought to live it." The great Chief Shepherd was that kind of a minister. Jesus is the perfect ideal for all pastors. And the laymen consider him the best pastor who approximates more nearly the life of Christ. The pastor's first and most important task is a life to live. We get strength to do this as we remain close to the heart of our Lord. An unidentified poet has summed up my closing thoughts in these words:

"I'd rather see a sermon
Than hear one any day;
Rather one should walk with me
Than merely show the way.
The best of all the preachers
Are those who live their creed;
Religion seen in action
Is everybody's need."



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